

THE
Church of
ROME
Not sufficiently defended
from her *Apostacy*,
Herésie, and *Schisme* :

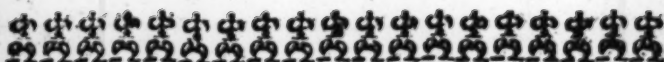
As appears

By an *Answer* to certain *Quæ-*
ries, Printed in a Book entitu-
led *Fiat Lux*, and sent transcri-
bed (as 'tis suppos'd) from thence
by a Romanist to a Priest of
the Church of *England*.

Whereunto are annexed
The Romanist's *Reply* to the Pro-
testant's *Answer*, and the Pro-
testant's *Rejoinder* to
that *Reply*.

By P. S. D. D.

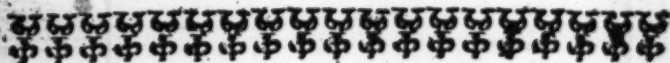
Yorke, Printed by A. Broode, and
are to be sold by R. Lambert at
the Minster-Gates, 1663.



Imprimatur.

Geo: Parish, *S. T. P.* Re-
verend' *in Christo Patri*
Archiepisc' Ebor' a sac'
Domest'.

Aprill, 14.
1663.



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Not sufficiently defended
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As appears

By an *Answer* to certain *Quæ-*
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Whereunto are annexed
The Romanist's *Reply* to the Protestant's *Answer*, and the Protestant's *Rejoynder* to that *Reply*.

By P. S. D. D.

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To the Right Honou-
rable, and Right Reve-
rend Father in God,
JOHN, Ld. Bishop & Count
Palatine of *Duresme*.

Right Reverend, and my
much Honoured Lord,



*When I waited on
your Lordship,
the last Summer,
at the time of
your publique-
Ordination, I
communicated to
your Lordship the Papers, that now
are printed in this small Booke.*

Your Lordship was pleased to give

A 3 me

THE EPISTLE

me incouragement to publish them,
and withall to advise me to forbear
any future reciprocation of this
Saw, which some count their delight
to draw, and retort. I should not
have presumed to communicate
these endeavours of mine in a con-
test so long managed by our learn-
ed Prelates, and other worthy Men
of our Engilish Church, but that
I perceive, that our ordinary sort
of people have not the opportunity to
procure, nor leisure to peruse
Books of larger Volumne; and Re-
verend Bishop Jewel's Apology (that
might instruct them in the severall
Questions in debate between the
true, and pretended Catholiques,
that is, betwixt the Protestants and
the Romanists,) is rarely perused
by the people of this Age, though
it may possibly be found in some
Churches.

DEDICATORIE.

What the Person is that sent me the Quæries (extant I perceive in the booke called Fiat Lux) and who made the Reply to my Answer, I know not; but I perceived, that the people might easily be amazed by them, and disposed to judge the Church of Rome not at all changed from her primitive integrity, and thereupon the better inclined to desert our Communion.

In the Parish where I live, I perceive the Papists (and there are severall Families there of the Romish-perswasion) generally believe, that we have set up a new Religion, that we have no Priests amongst us, and consequently no Sacrament except (perhaps what their women in some cases by allowance do administer) Baptisme.

THE EPISTLE

what effect such opinions do produce, is visible enough, in the spreading of this error in this place, within a few years by-past.

That we should do our best endeavours to acquaint the people that Rome is not such as sometimes she was; that England is not a Church bearing date since Henry the eight's Reigne; that our Divines are Priests duely ordained, that we have no defects in our Discipline, destructive to the being of a sound Church; and that salvation, may be obtained better amongst us, than in any Church in the world, is the common duty of all intrusted with the charge of souls.

What I am able to contribute to so good a work, I adventure to shew by this ensuing Discourse; and how
Zealous

DEDICATORIE.

Zealous both my selfe, and all others,
ought to be to have it done, the dan-
ger of such, as are misled from our
Assemblies, doth abundantly demon-
strate.

That by Gods blessing this Skir-
mish, may confirme some that stand,
establiſh some that stagger, and
raise up some, that are fallen amongst
us; I hope the rather, for that I have
been encouraged thereunto by your
Lordship; who, being so well skilled
in the excellent structure of our settle-
ment, [which, were our Discipline
advanced to the purity that our
Church in the commination profes-
seth, is to be wished for, would fall
but little short of the Primitive-
constitution] hath alway been ready
to maintain, that the pretensions of
Rome (so far as she condemns, and
dissents from us in the substantiall
parts

THE EPISTLE

parts of Religion,) are destitute of
a solid foundation.

Your Lordships ability to defend
and resolution to suffer for the
Cause of our Church (both at home,
and abroad) are so well known, that
to speak any thing of either of them
is superfluous.

I crave your Lordships candid
acceptance of this small work ; and
withall I humbly returne my thanks,
for your Lordships patience in per-
using these Papers, and readines
to impart your Lordships direction
and advice in severall particulars,
and with my prayers that your Lord-
ship may enjoy that measure of health
and length of life in your Diocesse
that may enable you to settle it ac-
cording to the pious, and grave de-
signe of your Articles of Visitation,

DEDICATORIE.

*and compleat your Reparations of
those Ruines, that sacrilegious
hands have made upon the Fabriques
belonging to your Bishoprick (in ac-
complishing which good Enterprize I
have been an eye-witnesse, that your
Lordship forgetting your private
concernes, spareth neither for cost
nor paines) I rest*

My Lord,

Your Lordships humble and
much obliged servant

Peter Samwaies.

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To my worthy friend Walter
Lyster Esquire.

Sir,

THough you live among
some of the *Roman* Religi-
on, yet you are better sa-
tisfied with the *Constitution* of that
Church wherein you receiv'd your
Baptisme, than by the *Queries* that
you gave me, to be shaken from
the truth of that *Catholick* Christi-
anity, which we professe, since
the *Reformation* in *England*.

When I returned to you the
short *Answer* which you see now
made *publick*, it was received (you
know) with as much *scorne* and
disparagement, as those of the *new*
Religion (for such I call the
present

present Profession of Rome) use to entertain the *Reasons*, that either they *understand not*; or *know not how to answer*.

But yet that somewhat might be retorted, I know not what *Champion* amongst them (let him answer it to his *Superiours*, if he did it without their *leave*) sent (as you can witnesse) a *Reply* closing it with an *Appeal* to an *indifferent Judge*.

I have joyned issue with him upon his own *Termes*; and hope that (whatsoever they may judge, that are engaged never to approve any thing, that shall convince them to be mistaken; yet) an *indifferent Reader* will acknowledge (upon his perusall of our severall *pleas*) that *whatsoever Rome was in her primitive purity and splendor yet when we were forced to withdraw our selves from her Communion*;

she

she had forfeited all just claim to her first excellency, and cannot be excused from Apostacy, Herefy, and Schisme.

If any thing that hath been written (upon the occasion of that Challenge which you brought me) may contribute something to your further confirmation in the truth espoused already by you, I shall not think my labour lost: but if it shall conduce also to the better establishment of others, I have reason, as in the first place to glorify God for making me serviceable in the defence of his truth; so in the next, to give you thanks for engaging me in this Contest, who being (perhaps too much) inclined to peace, had not marched into this field, had I not (as you can witnesse,) first been challenged. Wishing you all that felicity, that none of the Sonns of the Church of England shall fail to attain

attain, that constantly frame their
lives according to her sound and
Orthodox doctrine (and that is no
lesse than the certain salvation of
your soul) I rest,

Sir,

Your most humble servant

P. Samwaics.

Read, &c. but insert what is thus () marked.

ERRATA.

<i>In the Epist: amused</i>		page 3. line 6.
(in)	p. 10. l. 5.	<i>Francofurdiensi</i> i m. p. 55
(from)	ibid. l. 25.	<i>Hircmarus</i> ib. l. 25.
(obstinate)	p. 16. l. 24.	<i>Pulhaus</i> p. 56.
Latin-	p. 17. l. 8.	<i>habita</i> in marg. ib.
condemned	p. 18. l. 5.	dele ib. [<i>Germanicrũ &</i>]
unlimited	p. 23. l. 21.	<i>Apostolici</i> ibid.
(of Rome)	p. 29. l. 10.	(a) p. 57. l. 20.
Reply	p. 37. l. 7.	<i>Ex. 20. 4, 5.</i> p. 58. l. 17
<i>debeant</i> in marg.	p. 38.	<i>martyrib.</i> in marg. p. 62.
<i>spec alia</i>	ibid.	<i>Quoniam</i> in m. p. 63.
<i>recede</i>	p. 41. l. 5	<i>Dominico</i> ib. plebi ib.
<i>εργων</i>	ibid. l. 28.	<i>Chryst.</i> p. 67. l. 8.
(<i>ἡ συνείσεν, ἡ ἐνσείβειας</i>)		<i>Nysen</i> ibid.
	ibid.	<i>μετασχημαται</i> ib.
reasoning	p. 42. l. 9.	<i>quia</i> in marg. p. 76.
<i>Bishops</i>	p. 45. l. 12.	<i>duodecesim</i> in mar. p. 78.
(the)	ib. l. 20.	(<i>δωδεκάς</i>) p. 79. l. 17.
<i>Antecessores</i> i mar.	p. 48.	<i>ancient</i> p. 80. l. 28.
<i>Jacobasius</i>	ib. l. 16.	<i>ἀνομοίς</i> in marg. p. 83.
<i>vim</i> in marg.	p. 51.	<i>πᾶσιν</i> ibid.
diminish	p. 52. l. 1.	<i>sometimes</i> p. 84. l. 26
thought	ib. l. 21.	<i>ἡγουν</i> n marg. p. 87.
(<i>&</i>) in marg.	ib.	<i>βιασόμεν</i> & ibid.
<i>magnopere</i> in mar.	p. 53.	<i>πατέρον</i> ibid.
<i>cred tum</i>	ib.	(any jurisdiction) p. 89.
<i>Photius</i>	ib. l. 26.	lin. 23,
<i>αἰβέβηλον</i>	ibid.	

What other Errors of the Presse, besides these here noted, the Reader shall observe he is desired candidly to correct.

Read, &c. but insert what is thus () marked.

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The Invalidity of the Church of
Rome's Plea against her Apostacy, Heresy, & Schisme, as appears
 by a Protestants answer to certain
 QUERIES, &c.

The Romanist's Queries.

IT will not be deny'd but that the Church of *Rome* was once a most pure, excellent, flourishing and mother-Church.

This Church could not cease to be such, but she must fall either by Apostacy, Heresy, or Schisme.

First, Apostacy is not only a renouncing of the faith of Christ, but the very name and title of Christianity: no man will say that the Church of *Rome* had ever such a fall, or fell thus.

White defence of his way P. 435.

Secondly, Heresy is an adhesion to some private and singular opinion, or error in faith, contrary to the generall approved Doctrine of the Church.

K. James in his Speech to the Par.

B

IF

Whitaker
in his Answer
to Dr. Sanders
2. demon.
Reynolds in
his 5. Con.

If the Church of *Rome* did ever adhere to any singular or new opinion disagreeable to the common received doctrine of the Christ a world; I pray you satisfi me these particulars, viz.

1. By what Generall Council was she ever condemned?
2. Which of the Fathers ever writ against her? or,
3. By what Authority was she otherwise reproved?

For it seems to me to be a thing very incongruous, that so great and glorious a Church should be condemned by every one that hath a mind to condemn her.

Thirdly, Schisme is a departure or division from the unity of the Church whereby the bond and communion held with some former Church is broken and dissolved.

If ever the Church of *Rome* divided herselfe by schisme from any other Body of faithfull christians, or brake communion, or went forth the society of any elder Church; I pray you satisfie me as to these particulars,

1. Whose Company did she leave?
2. From

2. *From what Body did she go forth?*
3. *Where was the true Church which she forsook?*

For it appears a little strange to me that a Church should be accounted schismaticall, when there cannot be assigned any other church different from her (which from age to age (since Christ his time) hath continued visible) from whom she departed.



The Protestants Answer.

WE deny not the honour, reputation and glory that was due sometime to the Roman-Church; she was as other Churches in their integrity and during her continuance in that condition, we deny her no title of commendation proper for her. Such was the Church of Jerusalem, of which notwithstanding you may hear the Lord making this complaint in the holy Prophet *Isaiah*, *How is the faithfull Citie become* Is. I. 21, 23.
an harlot; it was full of judgement, righteousnesse lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water.

B 2

We,

1 Cor. 3. 9.

1 Cor. 15. 12.

Gal. 6. 12.

We charge not this whole Church to have forfeited the good opinion the world had of her, in any one instance of time: for we believe generally of all Churches, that they were *God's Husbandry*, and *God's Building*, as *St. Paul* speaks of the Corinthian-church, and that salvation was to be found in them; but withall we firmly believe that there were wicked factions in the Church, that embraced and taught damnable errors; some we know were among the Corinthians that *denyed the Resurrection*; some among the Galatians that *urged Circumcision*: and if these factions had been so potent as to have excluded from their communion all that would not have approved their hereticall errors, why those particular Churches (in respect of such a prevailing party) might not be charg'd to have fallen by Apostacy, Heresy, and Schisme, I see no reason.

When therefore such opinions that were maintained before by particular men, became the Sanctions and Lawes of the Roman-Church; (as the worshipping of Images, the invocation of Saints

Saints and Angells, the Doctrines of justification by workes, Purgatory, halfe-Communion, Co-poeall-reall presence, merit of good workes, &c.) then the Church of *Rome* might be said to have fallen by Apostacy, heresy & Schisme.

1. By Apostacy from the purity of that holy Doctrine, which sometimes by her Bishops and Ministers she taught; for Apostacy doth not imply the renouncing of the Name and Title to Christianity only, nor a departing from the whole Christian faith, but a withdrawing from the sincerity and soundnesse of the profession which men have formerly made: it hath a latitude in it, which admits of degrees, one may apostatize from a portion, as well as from the whole Truth.

2. By heresy also hath the Church of *Rome* fallen, if to depart from the truth of Christian Religion in points (at least grating upon the foundations, if not fundamentall) and to maintain them pertinaciously, be heresy. How far the Church of *Rome* is involved in the guilt of the Bishop of it, concerning

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them especially to consider, who contend that he is the Head not of that particular Church only, but of the whole Catholique Church: but if that Church may be said to be hereticall whose Bishop is guilty of heresy, it will be hard for the Romish-Church to acquit her selfe fro this charge til she can prove that *Liberius* subscrib'd not to the *Arrian* Confession, which *St. Hierome** saith he did, compelled indeed by *Fortunatianus* but yet he did it: *Fortunatianus in hoc habetur detestabilis, quod Liberium Romanam urbis Episcopum, proinde ad exilium pergentem primum sollicitavit, ac fregit & ad subscriptionem heresios compulsi.* Let her vindicate also *Anastatius* secured from Nestorianisme, which is charged upon him by **Eutychianus Tiroensis* *Platina* (who saith upon the credit of common fame, that he dyed a strange death, either as *Ayrim*, or by a suddain stroke from the Divine hand,) *Albo flaviacensis*, & *Anastatius Bibliobecarius*. Let her make an Apology for **Honorius*, who was condemned by a Councell; a better Apology it should be then that of *Saunder*, who though *Honorius* taught heresy

*in Catalogo

* apud Chamier
lib: 3. de Ca-
none cap. 10.

* condemna-
tus in sexta
Synodo.

heresie, yet denies the Roman Church to have erred with him, and adds that though he might confirme heresie as a man, yet he did it not as a Pope.

3. The Church of *Rome* is guilty of Schisme, in that she doth not only depart from the communion of such Churches as were Orthodox in the judgement of prime and pure Antiquity, but hath forced a departure of all the reformed Churches from her, except they would communicate with her in her abominations. *Schisme is theirs who cause it*; when the Orthodox departed from the Arrians, the Hereticks caused the Schisme; a forced seperation, maketh not them that (in such a case) seperate themselves guilty of schisme, such rather as teach doctrines to the Catholique faith repugnant, are Schismaticks; and this imputation lieth strong upon the Church of *Rome*, in forcing the Canons of the Trent-Councell: if then it be demanded (for the conviction of the Roman-church to be Schismaticall) first, *Whose company did she leave*: secondly, *From what Body did she go forth*: thirdly, *Where*

was the true Church which she forsook.

1. To the first question we reply, that she left the company of the Orthodox when she obstinately persisted in her false doctrines.

2. She departed from their Body, not by locall separation, but by refusing to communicate with them that reformed themselves, which particular Churches are bound to do, when they cannot do it, (which were the best course) by a generall Councell. This advice God himselfe giveth unto Judah by the Prophet *Hosea*, though the tenne Tribes should continue obstinate; *Though thou Israel play the Harlot, yet let not Judah offend; though there were but two Tribes in the one Kingdome, and tenne in the other, yet (notwithstanding the paucity of the one Church, and the multitude of the other comparatively,) they were to reforme themselves that were fewer, in case the other should remain in their Idolatry.*

3. And if it be thirdly demanded, *Where was the true Church which the Roman-church forsook:* we reply first what we said before, that the guilt of schisme

may

Hosea 4. 15.

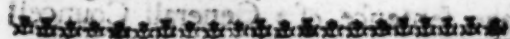
may be incurred by forcing others (except they will defile themselves by joyning with those that have espoused dangerous errors in their superstition and Idolatry) to depart from us; and then secondly, it's conspicuous enough that she left her self as one may say; I mean that the Latine-Church obstinate and peramptory in the perilous opinions of some of her own communion (when she publickly owned those doctrines, and would no longer endure them that would not comply with her therein) forsook the rest of her Communion, who disliked and detested the said errors in heart, before they had (by the concurrent assistance of Princes and Prelates) opportunity to shake off the Tyranny of the Bishop of Rome, (whose ancient priviledge and Primacy of order (were that the only quarrell) we would not deny) and when the good Providence of God gave a fair opportunity, they openly rejected what with grief of heart they groaned under and tolerated before.

As for that enquiry, 1. *By what general Councell: 2. By what Fathers: 3. By*

By what other Authority hath the Church
 of Rome been condemned, written against
 or reprov'd? We answer, that the pre-
 sent opinions and practice of the
 Church of Rome are condemn'd by Ge-
 nerall Councils: the Usurpation
 of unlimited Power challenged by the
 Pope, is censured by the sixth Canon
 of the famous Council of Nice; which
 giveth like Ecclesiasticall jurisdiction
 to the Patriarchs of Alexandria, and
 Antioch within their respective limits
 and bounds, as the Bishop of Rome did
 exercise within his Precincts: the wor-
 shipping of Images, censured about
 twenty years before the Council of
 Nice, by the 36 Canon of the Council
 of Elberis: *Placuit picturas in Ecclesiis
 esse non debere, &c.* 'Tis resolv'd that
 Pictures should not be in the Church,
 lest that which is adored be painted on
 walls: and whatsoever may be pleaded
 by the authority of the second Coun-
 cell of Nice, in the defence of Images,
 yet it's evident that the Canons there-
 of were not universally received; be-
 cause as soon as the newes of the Acts
 thereof came to the ears of the Fathers
 assembled

assembled (by *Charles* the great, two
 years afterward) at *Frankford*; they
 were rejected, and refused by those
 three hundred Bishops there convened.
 If it should be demanded, *where is the*
Councell that hath condemned Rome since
the separation of the Protestants? it is
 easy to reply, that the obitancy of the
 Pope and his Adherents, obstruct the
 application of so good a Plaister to the
 wounds and breakings of the Church:
 what fruit is like to come upon such a
 Convention as the Pope would agree
 to, may appear by the transactions of
 the *Trent-Assembly*; but the want of
 the sentence of a Generall Councell
 condemning the Church of *Rome*, is no
 security to the Romanists that their
 Church is a safe Communion to those
 that are in it; for dangerous errors and
 heresies arose in the Church before *Con-*
stantine's time, and such as were de-
 structive to them that held them, and
 yet they were not condemned by Ge-
 nerall Councells; there having been no
 convenience for their meeting untill
 the Empire came into the Church.

Q. 2. For the Fathers of the first five hundred years, it is evident enough that they are against the present Church of Rome in all the Controversies disputed between the Romanists and the Protestants, as might be quickly shown out of their writings, were it seasonable to take the pains: and then moreover to give an account to the third Enquiry, where it is demanded *By what other authority hath she been reprov'd?* We desire no more ample Authority than the Scriptures interpreted by the wisdom and constant consent of the Catholique Church;



The Romanists Reply to the Protestants Answer,

Sir

YOU sent me some Catholique Queries with (as you say) Doctor Samsuio's Answer, to which take this brief Reply.

The Paper (which you sent) takes it for granted, and the Dr. denies it not, that the Church of Rome was once a most pure Church, and proves her continuance thus; This

This Church could not cease to be such, but she must fall either by Apostacy, Heresy, or Schisme: But first, not by apostacy; for Apostacy is not only a renouncing of the faith of Christ, but the very name and title to christianity, none will say the church of *Rome* ever fell thus.

But notwithstanding this the Doctor (by a new definition of apostacy) will prove she fell thus; for (saith he) *Apostacy doth not imply the renouncing of the name and title to Christianity only nor a departure from the whole Christian Faith, but a withdrawing from the sincerity and soundnesse of the Profession which we have formerly made.* But the Church of *Rome* hath thus withdrawn, *ergo*, he proves the *minor*, because she embraces particular Doctrines there mention'd which formerly she did not.

Reply. The *minor* is deny'd; and the probation concerning particular Doctrines, as *Worshipping of Images, invocation of Saints, &c.* is likewise deny'd, because assum'd without proof: and the definition he gives of Apostacy is invalid, because it confounds Apostacy

tacy with heresy; but the other definition is good, because it clearly distinguishes them; and if so, then the De-
bath not prov'd as yet *that the Church of Rome hath ever fallen by heresie.*

This done, the paper proceeds to prove, that secondly the Church of Rome never fell by heresy: and to effect this, it puts the definition of heresy (see it in the paper) then it goes on thus, If the Church of Rome did ever adhere to any singular or new opinion disagreeable to the common received Doctrine of the Christian-world, I pray satisfy me in these particulars, viz. 1. *By what generall Council was she ever condemned?* 2. *Which of the Fathers ever wrote against her?* 3. *By what authority was she otherwise reprov'd?* Before we put the Drs. answers to these particulars, we will take a view how he proves the Church of Rome to have fallen by heresy; thus therefore he argues,

Certain Popes, Bishops of the Church of Rome, as Liberius, Anastasius secundus, and Honorius, have fallen by heresie, ergo, the Church of Rome hath fallen by Heresie.

Reply

Reply. The Antecedent begets a new dispute of the Popes infallibility *ex Cathedra*, which is to be wav'd, because the paper doth not meddle with it: and I deny the consequence, which he no wayes goes about to prove. But since he cannot prove that the Church of *Rome* hath fallen by heresy; let us see (at least) what he sayes to the *Quæries*. To the first then, which demands, *By what generall Councell was she ever condemned?* he answers, by the sixth Canon of the famous Councell of *Nice*, which condemns the usurpation of unlimited power challenged by the Pope, and gives like Ecclesiasticall jurisdiction to the patriarchs of *Alexandria* and *Antioch* within their respective limits and bounds, as the Bishop of *Rome* did exercise within his Precincts.

Reply. This unlimited power (challenged by the Pope) is his supremacy, alwayes held by the Church of *Rome* and her adherents to be of Divine institution: and therefore onely said not prov'd (in which he is stil like himself) to be an Usurpation.

As

As for the sixth Canon of the Nicene Councell, it is so far from condemning or limiting the universall jurisdiction justly challenged by the Bishop of Rome as it clearly asserts it: to evince, thus we will cite the words of the Canon, which the Dr. (least they should discover his bold assertion untrue) omitted: the words are these, *Let the ancient custome be kept in Egypt, Lybia, & Pentapolis; that the Bishop of Alexandria have power over all these, because the Roman-Bishop also hath such a custome.* these last words, *because the Bishop of Rome, &c.* evince the thing to be as I have said; for they are the reason why the Patriarch of Alexandria, is to have that Government, to wit, *because (as the Councell sayes) it is the Bishop of Rome his custome to have it so.* If you say that the Popes custome is not referred to the Government of these Churches by the Patriarch of Alexandria but to the Government of other Churches in the West: I reply, that you speak against the Text, because this, not another thing, but this here spoken off, viz. *That the Bishop of Alexandria have power*
over

Over these Provinces, this is accustomed
and to whom? to the Bishop of Rome;
it is his custome to have it so, wherefore
we like of it well and confirme it: Out of
which it is clear they do not condemne
or limit his Universall jurisdiction, but
confirm it. I know the Dr. would
have the sence of the Canon to be this,
Let the Bishop of Alexandria governe in
the places specified, because the Bishop of
Rome hath a custome to governe in other
places, to wit, in the West.

Reply. This is against the sence of
the Canon; for those words, *because*
the Bishop of Rome, &c. are the reason
why the Patriarch of Alexandria is to
have that Government, whereas a Bi-
shop's governing Churches in the
West, were no reason why the Bishop
of Alexandria particularly should go-
verne the Churches here mentioned.

As for the Councell of *Eliberis*, it
being but a particular one, and the
Queries demanding a generall one,
we need not reply unto it: Nay if it be
look'd into, it absolutely makes for the
Church of Rome; the words are *Placuit*
piscinas in Ecclesia esse non debere, &c.

'Tis resolved, that Pictures should not
be in the Church, least that which is a-
dored, be painted on walls. In which
Decree, these words that which is a-
dored, are manifestly against the Doctor
for they suppose a due reverence con-
stantly given to pictures: and lest that
things revered might be abused
the Councell forbade pictures (In those
times of persecution) to be painted on
the Church walls, for fear the Infidells
should deface them.

Now if you bring the Authority of
the second generall Councell of Nice.
(Act 7.) defining that we must exhibite
to Pictures (contrary to what Dr. Sam-
wells holds) *Honorarium adorationem non
verum latriam*: An honorary adoration,
or, not true latria, that is, an inferior ad-
oration, but not the supreme due to
Almighty God only. He thinks to e-
vade, by saying the Canons thereof
were not universally received, because
as soon as the news of the Acts came to the
ears of the Fathers assembled at Frank-
ford, they were rejected and refused, by
those 300. Bishops there convened.

Reply

Reply. It is barely said, not prov'd, that the Nicene Canons were not universally received, but I expect proof: as for the Councell of Frankford, it neither rejects nor refutes the Nicene Canons, but only defines, *that vera latra* is not to be given to Images; which the Councell of Nice likewise affirms. If then those two Councells agree, how could the Dr. truly say, that the Frankford councell rejected the Nicene.

Thus you see, that the Dr. hath not at all prov'd the church of Rome condemned by any generall Councell. But since he cannot prove it by Authority, he will by reason thus.

The want (saith he) of the sentence of a generall Councell condemning the Church of Rome is no Security to the Romanists, that their Church is a sure communion to those that are in it, for dangerous errors and heresies arose in the Church before Constantine's time, & such as were destructive to those that held them; and yet they were not condemned by Generall Councells, there having been no convenience for their meeting, untill

the Empire, came into the Church.

Reply.

We grant that the Church both can and has condemned arising heresies before there was any conveniency for a generall Councell; for the Church either diffusedly or representatively, that is, either as she is dispersed throughout the world, and out of councell; or as assembled in a generall Councell, hath power to cōdemn arising heresies, and her condemnation of them (either way) is security enough to her adherents. I grant likewise, that the want of the sentence of a generall Councell to condemn us were no security to us, in case you could shew us otherwise condemned by the Catholique-church dispersed throughout the world: but since you can neither do the one, nor the other, the Church of Rome and her adherents (that have both for them) are secure enough; and you (who have both against you) are most insecure: and I say further, that seeing it hath been the custome of the Catholique-church to condemn arising heresies by general Councells ever since she hath had the conveniency

conveniency of having them, it is certain, that the *Querie* (by what generall Councell was she ever condemned?) is rationally put, and you (being not able to produce one) leave it unsatisfied.

As to the *Querie*, which of the Fathers ever writ against her? the Dr. answers, that it is evident enough, that the Fathers of the first five hundred years are against the present Church in all controversies disputed between the Romanists and Protestants.

Reply.

Sir, We expect to see your evidence, but never hope to see it produc'd.

As to the third, *By what Authority was she otherwise reprov'd?* the Dr. answers, We desire no more ample Authority than the Scriptures interpreted by the wisdom and constant consent of the Catholique Church.

Reply.

Shew that the Scriptures thus (interpreted) do reprove the Church of Rome; for till you do so, I must needs averre that the *Querie* is unsatisfied.

Now let us see how the Paper sent to Dr. *Samwales* proves the church of *Rome* not to have fallen at any time into Schisme; and to do this, it puts the definition of Schisme: (which see in the Paper;) then it proceeds, If ever the church of *Rome* &c. read what is said, till you come to the *Queries*, and afterwards the *Queries*.

This done, let us see how on the contrary the Dr. hath prov'd the church of *Rome* guilty of schisme: *The Church of Rome* (saith he) &c. hath departed from the communion of the *Orthodox Churches*.

Reply.

Assigne them good Dr. otherwise you only give us words.

He goes on. And hath forc'd a departure, &c.

No good Doctor, you voluntarily left her communion, and so made yourselves Schismatics.

He proceeds. *The schisme is theirs who cause it.* Let that passe.

He holds on. *When the Orthodox departed from the Arrians, &c.*

well,

Reply

Reply.

Strange! *the Orthodox departed from the Arrians*: this is quite contrary to *St. John*, (1 Jo. 12. 19.) who speaking of certain heretiques, sayes, *Exierunt ex nobis*, they went out of us, or departed from us: which if true, (and certainly what *St. John* saith is true) and withall that *the Orthodox departed from the Arrians*, (as the Dr. sayes) then it evidently followes, that the Orthodox were Arrians, that is heretiques; and the Arrians (that is heretiques) Orthodox: for according to *St. John* they are heretiques that depart, but according to *Dr. Samwels*, the Orthodox departed from the Arrians, therefore the Orthodox were heretiques: and if so, then the Dr. at unawares hath made himselfe an Arrian, for I suppose he will say, he is one of the Orthodox.

I wonder again, the Dr. did not see the manifest contradiction he run into, when he said *the Orthodox departed*; for the Orthodox are they that do not depart from the Doctrine anciently received: so that to say, that *the Orthodox departed*, is to say, those that did not

depart did depart; which is plain contradiction *in terminis*.

Now he begins to answer the *Quæries*. *If then* (saith he) *it be demanded,*
 1. Whose company did she leave. 2. For
 what body did she go forth. 3. Where
 was the true Church which she forsook?
To the first (he saith) *we reply, that she*
left the company of the Orthodox, when
she persisted in her false Doctrines.

Reply.

He does not satisfie the *Quærie* at
 all, for he tells us not what Orthodox
 company she left; he only sayes, *she left*
the company of the Orthodox, because she
persisted in her false doctrines: but this
 is still to leave the *Quærie* un-
 satisfied, and (according to his accusto-
 med manner) to assert things without
 proof. I confesse, if we would grant
 what he saith without proof, he would
 need no more, and might lawfully pro-
 claim his victory.

To the second he replies, *That she*
departed from their body (that is, from
 the body of the Orthodox) *not by local*
separation, but by refusing to communicate
with them that reformed themselves.

Reply

Reply.

You are still like your selfe, that is, constant in affirming without proof: as for what you say of *locall separation* it is frivolous to mention it, since none was urged in this paper; and as for the *reformation*, we call it *deformation*, till you evidence the contrary.

The text brought out of the Prophet *Hosea* is impertinent, and so deserves no reply: and as impertinent is the text (which at the beginning of his answer) he brings out of the Prophet *Isaiab* concerning the Church of *Jerusalem*, which only proves, that there were many in her who were fallen into sin: but what is this to the church of *Rome* falling into heresie; for it is one thing to fall into sin, another to fall into heresie, and we deny not but many of the church of *Rome* fall into sin. That instance likewise of the church of *Corinth* is to as little purpose objected against us, for it only proves that some (not all) did erre concerning the resurrection. He may if he please (but it is to as little purpose) argue thus, Or her
particular

particular Churches (as the Eastern) have fallen into heresie, therefore the Church of Rome at least may fall, therefore (for ought we know) hath fallen. I deny the consequence; for it was only said to St. Peter, and his Successors, and the Church of which they were to be Pastors; Thou art Peter, or as the Syriack hath it, Thou art a Rock, and upon this Rock will I build my Church, and the gates of hell shall not prevail against it.

To the third, which was the true Church which she forsook? he sayes, We reply what we said before, that the guilt of schisme may be incur'd by forcing others.

Reply.

This is no answer, for you do not tell us, what true church she forsook: and whereas you mention again her forcing you, I reply as before, that you voluntarily and wilfully left her: and if you storm at her: because by spiritual punishments she seeks to reduce you to your former faith, you do like Rebels, who voluntarily forsake their allegiance, and afterwards storm at the King who seeks to reduce them to their former allegiance by severe punishments.

ments : and if you will needs have the Church of *Rome* guilty of schisme for forcing you only in this manner ; then how will you acquit the King (that he be not guilty of rebellion) who forceth his Subjects in the same manner ? and so we shall have the King a Rebells, and not his Subjects.

He saith likewise, that *the Church of Rome hath left her selfe, as one may say.*

Reply.

One that will speak contradiction, or not answer the *Quarrie*, may say so : for when you say that *the Church of Rome hath left her selfe as one may say* : either you must mean, that the whole hath left the whole, and this is a flat contradiction ; or else you mean, that she hath left her selfe, because certain of her Members have left her : but this only shews that they have left her, not she her selfe ; and so the *Quarrie* is left unsatisfied. Thus have you a briefe *Reply* to the Drs. *Answer* ; and how *settled* it is, let others judge.

TA



*The Protestants Rejoynder to the
Romanists Reply.*

Sir,

I Received the Paper, wherein I know not who maketh a Reply to that accompt which I gave to the Pro-

(a) Facillè est posuiss, which you shewed me in the
cuiquâ videri defence of the present Roman-church.
respondisse qui (a) St. Augustine said it long since, and
tacere nolue- We find it true by experience, It is
sit, aut quid est easy for any man to seem to answer a
loquacius va- quæ uoluer who is resolved not to hold his
nitate? quæ peace; for what is more talkative then
ided nō potest vanity? which cannot do what verity
quod veritas, can, because (if it pleaseth) it can make
quia si voluerit more noyse than verity. The vulgar
etiam plus po- sort think, that he that hath spoken
test clamare De Civitat. last, hath the best cause; and so per-
quam veritas. Dei. lib. 5. haps such of your neighbours that are
6. 27. blinded

blinded with the Romish errors, receive all in my Answer abundantly satisfied by the Replyer, because he hath thought fitting not to be silent. Though I have as little hope to satisfie those who are resolved to continue what they are, by my *Rejoinder* to this Replyer, as I had to convince them of their mistake in thinking so well of their Romish church, as the first paper would encourage them to do; yet lest any of the weaker sort among our selves should think that the Replyer hath sufficiently justified the reasonableness of the first queries, by's accompt to what I wrote; or that I were wanting to my duty in defence of the Truth, I shall give you a short satisfaction to all the pretensions made by the Replyer for the justification of *Rome* from *Apostacy*, *Heresie* and *Schisme*.

First, the Replyer thinks himselfe concerned to civill at my exceptions against the definition of *Apostacy*, mentioned in the Queries: he will needs have *Apostacy* to import as much as is said in the Queries, *not only a renouncing of the faith of Christ, but the*
 very

very name and title to Christianity. I grant that a totall Apostacy doth; but the word signifying no more then a departure, it may be more or lesse dangerous, according to both the termes of such a motion, from what truth, and to what error the departure is made.

(b) Apostasia importat retrocessionē quā dā a Deo, quæ quidem diversimodè fit: secundū diversos modos, quibus homo Deo coniungitur: primo namq; homo Deo coniungitur per fidem. secundo per debitum, & subiectā voluntatē ad obediendū præceptis ejus. tertio per aliquā specialia ad supererogationem pertinentia; sicut per religionē & clericaturā, vel sacra

(b) Aquinas saith, that Apostacy denotes some kind of recesse from God, which may come to passe in sundry sorts, according to the different means whereby aman is joyned unto God: for first a man is united unto God by faith. 2. By the submission of his will to the Divine Precepts. 3. By speciall privilege of supereminency, as by holy Orders; and the last being removed, the first abides; a man may renounce his Orders, and yet not his whole faith: let therefore the Replyer turn to his St. Thomas, and from him learn to understand what Apostacy signifies; or if he please, let him consult a better Saint, I mean Luke the Evangelist, and he shall find him using the word for a particular word of recesse. When Saint Paul came to Jerusalem, St. James the Bishop of it, and the Elders said unto

him

him, *Thou seest brother how many thousand
 of the Jews there are which believe,
 and they are all zealous of the Law: and
 they are informed of thee, that thou teachest
 all the Jews which are among the Gentiles
 to forsake Moses: ἀπεστειλὸν δὲ Μωϋσιν.
 Do we think the Jews had
 heard that St. Paul did forsake all the
 law of Moses, judiciall, morall, and ce-
 remoniall? no, they instance only in
 circumcision, and the customs, (which
 were the ceremoniall Law) and yet they
 thought that this recession only was
 sufficient to denominate him a Doctor
 of Apostacy. (c) Aquinas in the place
 afore-cited affirmeth, that one may de-
 part from God, by forsaking the order of
 his profession, or degree in the Clergy, and
 also by perversnesse of mind against the
 Divine precepts; and yet [notwithstanding]
 these two Apostacies, remain con-
 joined unto God by faith: but if a man de-
 parts from the faith, [and * St. Paul saith they
 do that shall teach to abstain from marriage
 & forbid the use of meats, which God hath
 created to be received with thanks giving
 of them which believe, and know the truth,
 and will not this Apostacy concerne
 such.

ordinē. remote
 autē posteriori
 remanet prius:
 sed non cōver-
 titur. 22x.

q: 12. a: 1.

* Acts 21. 21.

(c) Duabus a-
 postasiis exis-
 tentibus adhuc
 potest rema-
 nere homo
 Deo cōjunc-
 tus per fidem;
 sed si a fide re-
 cesserit, tunc
 omnino a Deo
 retrocedere vi-
 detur. id. ibid.
 * 1. Tim 4. 3.

such as teach thus?) then he seems to be guilty of a full Apostacy. When Bellarmine in his *Append.* to his book *de summo Pontifice*, calls *Luther* an Apostate; he speaks properly or not? the Replyer (I hope) will not charge the Cardinall to speak incongruously, and yet all the world knows that *Luther* renounced not the name and title of Christianity, neither did the Cardinall think so.

But grant what indeed no man (not void of common sence) can deny, that there may be a partiall Apostacy; yet the Replyer denies my *Minor*, (as he calls it) where I instance in the particular doctrines of worshipping Images, invocation of Saints, haile-communion, corporeall-reall presence, &c. because assumed without prooff: and needs there proof, that *Rome* teacheth these doctrines? Let the Replyer deny them if he please; we shall congratulate his abrenunciation of such dangerous errors: but as long as we see them taught and practised by all the Romish-communion, we need not prove what they deny not, being indeed

deed so farre obliged not to deny it, as
 they are obliged to professe the Trent-
 Canons. To assert a partiall apostacy,
 is not to confound it with heresie; the
 word implyes a ecesse or departure from
 what a Church or Person hath sometimes
 professed, which heresie doth not:
 he that never acknowledged the truth,
 cannot apostatize from it; but he that
 heretically maintains opinions des-
 tructive to the christian faith, may be
 call'd an heretique, though he were
 never Orthodox. Rome is Apostati-
 call in all the errors which she now
 holdeth against the truth which she
 once professed: 'tis not her mistake
 only in the truth, but her dereliction of
 it. When she affirms men to be justified
 not by faith alone, but by works also: for
 this she believed not, but the contrary,
 when St. Paul wrote to her, and taught
 her the right belief: Rom: 3. 28. And
 when St. Clement governed her, as ap-
 pears by his Epistle to the Corinthians,
 where he thus writeth, Καὶ ἡμῖς οὖν
 διὰ δαλῆματος αὐτῶν ἐν χρεῖσιν ἡμεῶν κληθέν-
 τες, ἢ δι' ἐαυτῶν δικαιούμεθα, ἢ δὲ διὰ τῆς
 ἡμετέρας σοφίας, ἢ ἐργῶν, ὡς κατηγοροῦμε-

ὁ δὲ ἐκκλησίᾳ καὶ τῷ λαῷ ἀλλὰ τῷ πᾶσι
τοῖς, διὰ τὰς αἰτίας τῶν ἐκείνων ὁ παρὸν
ἀποστόλος διὰ τὴν αἰτίαν. p. 41.

The next thing the Replyer conceiveth him selfe concerned in, is to prove that this *Enbymem* or argument, *The Pope have fallen by heresie, therefore the Church of Rome, is no vald way of reasoning,* and withall an extravagant controuerse, leading to a new dispute concerning the Popes infalibilty *ex Cathedra*: the Replyer here is much mistaken; for if it be demanded, whether the Church of *Rome* ever fell by heresy, it is not pertinent to prove that she hath so fallen, if she be concludeed in the faith of her Bishops that have so fallen: else sure tis no sin, not to believe as the Pope believes, except he first justifie his faith to the Christian world by some better authority then his own Profession. Let not therefore this Advocate of the *Trent*-faith think that he replies, when he trifles; and that when he saith that he denieth my consequence, he hath answered my argument: my reason is clear, and I must not permit him to fly into

into his obscure corners to shun the evidence of it.

Thus then I argue : is it lawfull to dissent from the Pope, or not ? if it be lawfull, why are they censured that obey not his decrees ? if unlawfull, why are they excused that erre not with him, nor are involved in his judgement when he teacheth errors opposite to the Christian faith ? may not a Protestant as lawfully dissent from the Pope as a Papist ? but sure the *Replier* upon better consideration will change his mind, and (as *Hare* did) in his conference with *Reynolds*) rather (in despite of all evidence to the contrary) say the Pope cannot erre, then plead, that though he doth, yet the Church is not bound to obey him : and truly if it be obliged to obey him, how it can stand when he falls, I see not.

'Tis pretended also by the *Replier*, that the Church of Rome in ascribing universall jurisdiction to the Bishop of that See, is not obnoxious to the first Canon of the Councell of Nice, and so not condemned by a Generall Councells to prove this

he interprets the Canon with a glosse
that I think destroyes the Text. I

(c) De Roman
Pontifice. lib. 2.
c. 13.

confesse he hath: *Bellarmino* for his Au-
thor in this exposition, who having ci-
ted four opinions concerning those
words in the Canon, *because this is cus-*

(f) *ἡ ἐκκλησία τῆς ῥώμης* to the Bishop of Rome, would
in τῇ πόλει make the Bishop of Rome the efficient,
ἐκ τῆς πόλεως and not the example of the Authority
τῶν ἐκκλησιῶν granted to the rest of the Patriarchs in
ἑκείνῃ. *Quia et* this Canon: so that if *Bellarmino* please,
Episcopo Ro- the words in the Canon, *because this is*
mano pariter the custome to the Bishop of Rome, shall
import, *ἡ ἐκκλησία τῆς ῥώμης* because it is the Bishop of Rome's
custome to have it so, id est, (as the Ca-
non before speaketh) that Egypt, Ly-
bia and Pentapolis should be under the
Patriarch of Alexandria: because the
Pope did use to be so: liberall in his Con-
cessions to that Bishop, as to grant him
Authority over those Provinces. But
why must the sence of *Ruffinus* be reject-
ed, who *Lib. 1. C. 6.* of his Ecclesiasti-
call History, saith, that it was decreed by
the Councell in this Canon, that the Bishop
of Alexandria should have the Charge of
Egypt, as the Bishop of Rome had the

(g) *suburbica-
riarum Ecclē-
siarum.*

Charge of the Cities of his Neighbourhood?

why

why must the Authority of *Zonaras* and *Asiaticus* be despised, who give the same interpretation of the Canon? The Replyer therefore is very bold, when he saith, that this sense of the Canon which I give, is against the intention of it, seeing I give no other then what these and many other men of Iudgment, and Learning have given of it before.

Moreover, what a goodly account is given, why this cannot be the Genuine sense of the Canon? *A Bishop governing Churches in the West, (saith the Replyer) is no reason why the Bishop of Alexandria should govern the Churches mentioned in the Canon.* No reason (I Confesse) efficient, but yet a Morall reason it might be, moving the Fathers assembled in the Councell to provide for the Unity of the Church, by like expedient in the East, as they saw it furnished with in the West. Take the meaning of the Canon in this sense and the discourse hath nothing in it against the Laws of a legitimate Argumentation, which may out of the Canon thus be framed: *The ancient Cus-*

James are to be retained; but that the Patriarch of Alexandria should govern Egypt, Lybia, and Pentapolis, is an Ancient Custom, therefore the Major is manifest from the example of the Bishop of Rome, who (by the right of custome) kept his Authority over the West: the minor is evident by experience. The Replyer (I know) likes not the major; so: he saith, that the Popes Supremacy was alwayes held by the Church of Rome and her adherents to be of Divine-right; Alwayes held? *quid est quod dicitur*; how did this word escape him? I appeal to a competent Judge, the Author of the Apostolick Constitutions (whether *Clemens Romanus* or no, I dispute not, but I suppose of authority enough to give his verdict (in point of Fact) for the age wherein he wrote,) doth not he in that forme of Supplication (extant lib: 8. cap: 10. of the Constitutions) sufficiently declare, that the Bishop of Rome had his limits as well

(h) *Ans: 55*— as other Bishops? (h) *Let us pray* (saith he) for the Episcopacy of the whole world, *ut in pace* and for our Bishop James of Jerusalem, *et ceteris* and his Diocese; and for our Bishop *Agavus*, &c. Clement

Clement of Rome, and his Diocese; and
for Luodius of Antioch, and his Diocese.

Let the Reply be observe, that Cle-
ment is not prayed for as Bishop of all
the World, but as a Pastor over his own
Parish.

ὁ κληρικὸς
ἐμὸν λαόν
ἐν τῇ παρ-
ουσίᾳ αὐτοῦ
ἐνδοξασθῆναι
ἐν ἐκείνῃ
ἐμὸν κλη-
ρικόν καὶ τὸν
πρωτοκλή-
τον ἐνδοξά-
σθαι. Co. 11.
11. 8. c. 10.

This might further appear from the
usage of the Primitive Church, the
Doctors whereof would not have so far
forgotten the duty in acknowledging
this Supremacy, as to do actions that
clearly evince, that they conceived no
such thing claimable by any fair pre-
tensions whatsoever; much less by
Divine institution, if it had been al-
ways claimed by the Church of Rome.
Would St. Cyprian have called Pope
Stephen his Brother, [as he doth in his
Epistle to Pompeianus, wherein he char-
geth him (though I confesse unjustly)
for favouring Heretiques] had he es-
teemed him the Head of the Church in
the sense that the later times under-
stand the word in? would Firmilianus
the Bishop of Caesarea, have spoken so
liberally of the same Stephen, and have
charged him with Errors, ignorance,

Multa pro
 locorū & no-
 minum diver-
 sitate varian-
 tur, neque ra-
 men propter
 hoc ab Eccle-
 siæ Catholicæ
 pace atq; uni-
 tate discessum
 est, quod Ste-
 phanus ausus
 est facere rum-
 pens adyersum
 nos pacē, quā
 semper ante-
 cessorēs ejus
 nobiscū amo-
 re, & honore
 mutuo custo-
 dierunt. Cypri-
 Epist. 74. 75.

(k) Dr. Franc.
 White his Or-
 thodox way
 justified. p. 58.

pride, had this periwaiion of the Pope's
 Supremacy been currant at that time?
 would he have charg'd him with schism
 in that Epistle to *Cyprian*, for denying
 that communion and concord with *Cy-
 prian*, which his Predecessors kept in
 reciprocall love, and mutuall Honour;
 (which is not properly said of the res-
 pects between Superiors and Inferiors)
 had he had any apprehension of such a
 Head-ship as the Romanists now chal-
 lenge to the Pope? no certainly, the
 Pope was not then esteemed such as
 the latter Parasites have stiled him, a
corporall God in the world; such doctrine
 may be learned from Cardinall *Jacoba-
 sianus*, the Canon-law, and other writ-
 tings which the Fathers age understood
 not: none durst then be so impious
 as to bespeak (as an Arch-Bishop in
 his Sermon is said to have done) the
 Pope with such words, *All power is
 given to thee, both in heaven and earth*;
 neither knew the piety of the primi-
 tive Christianity the language of the
 Embassador of *Panormus* in Sicilly,
 who kneeling before Pope *Martin* cry-
 ed unto him three times together,

Then

Thou which takest away the sins of the world, have mercy upon us. Indeed had they believed him infallible, as some later Writers would perswade the world the Bishop of Rome is, they might then easily have admitted his Supremacy in the high'it acknowledgment of excellency and honour: but this vain conceit was a phantie that the good Bishops of Rome ne're dreamt of, as may appear by *Liberius* his Epistle to *St. Athanasius*: for, he requesteth to be farther confirmed in the Christian faith by the authority of his judgement, that if what he professed, were *Catholique*, he might be the more secure by the knowledge of his consent thereunto. The words are remarkable, extant in the works of *Athanasius* printed 1600, *ex officina Commeliniana*. p. 397. Having described the Tenor of his faith in the blessed Trinity, in opposition to as well *Sabellius* as *Arrian*

(80)

Arrim, he adds in his

(*) ταύτη τῇ ὁμολο- *Epist: (*) If thou Bro-*
γία ἀδελφὲ Ἀθανάσιε, *ther Athanasius consentest*
τῇ ἐν τῇ μὲν, καὶ ἀληθῶς *with me in this confession*
πίσει ἐν τῇ ἀγίᾳ καθολικῇ *(which is the true faith*
καὶ Ἀποστολικῇ ἐκκλησίᾳ, *in the holy Catholique and*
ἐν ὁμοφρονεῖς μοι, ὡς ὅτι *Apostolick Church) as in*
κρίσει θεῷ καὶ χριστῷ γρά- *the presence of Gods judge-*
ψον μοι, ἐν ᾧ ὅτι φρονεῖς *ment, and Christs, I pray*
καθὰ καὶ ἡμεῖς, καὶ ἵνα ἐν *subscribe to it, both that*
τῇ ἀληθινῇ πίστει ἵνα καὶ γὰρ *I may be more certain,*
πισπιδῶς ὃ ἀδιακρίτως *whether thou art of the*
αὐτῶν ἀξιοῖς κέλευν μοι. *same perswasion with my*
selfe, and also that I may

constantly observe thy
commands. Indeed this good Bishop
of *Rome* (as we noted in our first
Answer to the Quæries, and could
further prove out of Saint *Athanasius*
his Epistle to those that lived soli-
tary lives) by sad experience found
himselſe far enough from *Infallibi-*
lity; when, overcome with the
terror and importunity of the Ar-
rians, he yeilded to a subscription
to their Heresy. The

The Replyer had better have said nothing to the judgement of the Council of (1) *Eliberis*, then what he doth; at least he might (with greater advantage to his Cause) have said that only, which he begins his Reply with, *that the Connecell being but a provincially Assembly, and not Oecumenicall, the Canons of it did not conclude forraigne Churches: for to pretend that the meaning of the Canon was to preserve reverence to the picture, is as much as to say, that the designe in taking the late Usurper and the rest of his Complices out of Westminster-Abbey, and hanging up their heads over the Parliament house, was to advance their dignity. T was a time of persecution, & pittie those precious advantages of piety should be defaced by the Heathen; so pretends the Replyer: This he learned perhaps from Binius, or (m) Bellarmine, or Nicholas Saunders quoted by the Cardinall, who is not peremptory for this Interpretation neither, but first gives another*

(1) *Concilium Elibertinum 1. imagines pingi vetuit, nempe ut idolotriam hoc remedio extinguerit, fixt. senens. Bib. lib. 5. annot 247.*

(m) *Tunc periculum erat, ne Gentiles existimarent, nostros adorare lignum & la-*

pides. Sand. a- another reason, (viz.) least the Hea-
 pud Bellar. de thens should be scandalized at the
 Imag. lib. 2. c. 9. Christians, and suppose that they wo-
 shipped stocks and stones, and con-
 cludes with this, (n) *there was danger lest*
in time of persecution, the Images should
have been abused by the Persecutors. But
 (n) Periculum *well fare yet a little ingenuity at a dead*
 erat in perse- *lift; the Cardinall (overcome with the*
 cutionibus i- *reason in the Canon) confesseth that it*
 magines fuis- *doth not much concurre with this Ex-*
 sent, contume- *position; and therefore he supposeth,*
 lia affectu a *that it was rather, lest the Walls moul-*
 persecutoribus *dering away, or coming to ruine, the*
Saints honour should be eclipsed by suffer-
ing corruption.

But the truth is; neither of these rea-
 sons are of much moment to reduce such
 Images into the Church, as they
 banished out of it; for we are still in

perill

perill of giving scandall by *Pillars*,
and *Image-worship*, to the Jew, to the
Turke, and to many Christians: and I
thinke we are not attained yet to such
a perfection of Church-building, but
that the walls may fall in the best Tem-
ples; and therefore the reason conti-
nuing, why is not the Canon obliging?
I suppose *Bellarmino* might lay the lesse
weight on this reason, when he cast his
eye on the * 41. Canon of this very
Councell, where *Images are forbidden*
to be used in private houses: there the
walls are not only better secured from
the rudenesse of Persecutors, but also
from the neglect of reparation, whereby
publique buildings usually suffer no
small decay: And the close of this 41
Canon, establisheth the rejection of all
Idolls, though the servants in the fami-
ly might mutiny for their preservation.

* Admonere
placuit fideles
ut quantum
possint prohi-
beant ne idola
in domibus su-
is habeant, si
vero vini me-
tuunt servoris,
vel scripser pu-
ros conservent
sineon secerint
alieni ab Ec-
clesia habeant-
ur, Concil.
Elib. Can. 41.

But the authority was but slender, a
Provinciall Councell, and that but of
19 Bishops: Hence the Replyer con-
ceiveth it not pertinently urged, be-
cause the *Quarries demand the censure of*
a Generall Councell. I know the Cardi-
nall

shall doth upon this account diminish the Authority of the Fathers there assembled, but yet it plainly hence appears, that (restore the Canon to its genuine sense, and) it declares the present practice of the Roman-Church not to have been universally received, nay to have receiv'd a check by Men, (though fewer in number, then have met in following Synods, yet) revered for their antiquity, being assembled 20 years before the Generall Councell at *Nice*, and therefore to be had in estimation for their age. And though *Baronius* in

(9) *Cum quæ ab illis de cæ resunt statuta ab innocentio Rom: Pontifice excutentur, nemo sit qui accusare præsumat.*

Eam synodum legitimam esse ab omni errore liberam

passion had accused this Councell of seeming vicinity to Novatianisme; yet considering that (9) Pope *Innocent* had acquitted them, that met there, he would have none to presume to accuse them; upon which words *Binius* concludeth, that *Baronius* though * that this Synod was lawfull and free from error?

As for the impertinency of alledging a Provinciall, when an Oecumenicall council was demanded, let not the Replyer forget what the Quæries propound, and the answer will be proper proper

enough: for it was not only required:
 by what General Council hath Rome been
 condemned; but also by what Authority
 was she otherwise reprov'd? a Provinci-
 all Synod hath authority, (inferior in-
 deed to that of a Generall Council,
 but yet) ample enough to checke the
 pretences of any new Doctrine, that is
 defended as *Catholique*; for what hath
 been censured, (though but by a provin-
 ciall Assembly) so early in the Church,
 cannot lay claime to that known Cha-
 racter of *Catholicisme* in *Vincentius Ty-*
rimensis; who admits not that to be such
 (p) which was not taught in all places,
 at all times, and by all Christians: and
 therefore that must needs be destitute
 of *Universality*, *Antiquity*, and *Consent*,
 that was disapproved by the Fathers of
 the Council of *Eliberis*; which may be
 esteemed the more for *Hosius's* sake,
 (a constant man against Idolatry,) who
 sate afterwards in the first Council of
Nice, and was as devout in his conver-
 sation, as his (q) name importeth (as
Phosius observeth) keeping his confessi-
 on undefiled from Idol-worship: more
 over what veneration Pope *Innocent's*
 approbation

(p) In ipsa Ca-
 tholica Ecce-
 sia magnovere
 curandum est,
 ut id teneamus
 quod ubique
 quod semper,
 quod ad omni-
 bus reditum
 est adversi: hæ-
 res. c. 3.

(q) ὁσίου ὕπα-
 μαζόμενος
 ἀβιβλῶν ἀν-
 τὴ τὴν ὁμολο-
 γίαν τῆς ἐκ-

ἡλικὸς ἀν- approbation gave this Assembly, the
ὅτις διὰ τῆ- Replier (I suppose) will not think that
ἐστὶν. Phot. any censure of his can take away.
Ep. p. 3.

The Replier complaineth that proof is
not made, that the second Nicene Council
was not universally received; what
proof more Authentique, then the Au-
thority of the Synods of *Eliberus*, and
Frankford, alledged by me; I have gi-
ven an accompt of the first already, and
for that of *Frankford*, this *pious* Replie-
r presumes (I suppose without the Ly-
cense of his Superiors) to say, *that it*
neither rejects nor refutes the Nicene
Canons, but concurs with the Nicene
Council, that gives (though not Patriar-
ge) honorariam adorationem, an honorary
adoration to Pictures.

Two things are to be rejoyn'd to
this reply: 1. That the Replier's mistake
ken in saying that the *Frankford* Fa-
thers rejected not the Nicene Canons
concerning *Image-worship*: and second-
ly that the Nicene Canons establish-
ing an *Inferiour adoration* to be given to
pictures, were not *Catholique Sanctions*.

As to the First, it is evident, that the Replyer opposeth the judgment at- well of Bellarmine, as of Baronius, when he saith, That the Fathers at Frankford rejected not the Canons of Nice: Let him turne to his *Binus*, and there he shall find, that they both were mistaken in thinking that these Councils clashed, but yet that they thought so. What strength the Reasons of *Binus* carry against these two Cardinals, I shall not enquire; Sure I am, that if *Baronius* be mistaken in his Opinion in this case, he deserves little credit in other of his assertions: For he affirmeth himself so farre from doubting of it,

(r.) That he solemnly professeth, (by undeniable testimonies) so far as it is beyond all question, and so he doth, as hath been lately observed by reverend and learned Dr. Hammond out of *Walsfridus*, *Strabo*, *Amalaricus*, *Finimarius*, *Acastatius*, and many others. If these two learned Romanists have not in this case reputation

(r.) *Tantum abest, ut negemus Nicanam secundam Synodum, eandemque septimam Oecumenicam dictam damnatam dici in Francofurdienſi Concilio, ut etiam augeamus numerum testimonium id profertur, & quidem haud dubie fidei, aut autoritatis.* Baron. Tom. 9. p. 539 An. Chr. 794. n. 27.

enough to satisfy the Replyer, I could
send him to better witnesses, to the

(s) *Synodus habita in
Franconofium, in qua be-
reſis felicitatis coram E-
piſcopis Germaniarum, &
Germaniarum, & Gal-
liarum, Italorumque
preſente magno Principe
Carolo, & miſſis Adriani
Apoſtolini Theophylacto
& Stephano Episcopis
tertio dānata eſt.* — Pſeu-
do-Synodus Græcorum, pro
adorandis imaginibus ha-
bita, & falſo ſeptima vo-
cata ab Episcopis dānatur.
Chamler de imag: To: 2. lib.
II. c. 14. p. 855.

count of the 4 Books written by the
authority and under the name of Charles
the French King (the whole Councell
of Frankford consenting to the con-
tents of them) which were sent to the
Pope against the decrees of the Coun-
cell of Nice: It were the best course
for the Replyer to do as the rest of his

Maſters

Annals (set forth by Ry-
tham, (s) where it is said,
that in the year 594 there
was a Synod called at Frank-
ford, where Felix was con-
demned, and the Pseudo-
Synod of the Greeks (that
eſtabliſhed Image-wor-
ſhip, being falſely called
the ſeventh,) is conſuted
by the Biſhops: So the life
of Charles the Great
published by the ſame Ry-
tham: ſo Ade, and others.
G. Caſander in his 29 E-
piſtle to Jobu Molinam
gives him an ample ac-

Masters doe in this dispute, I mean, not to say, that the Assembly of *Frankford* did not oppose the Fathers of *Nice*; but to under-value the Authority of that Councell, as confronting (without just Authority) the Canons of the second *Nicene*, which (they say) was a *Generall*, whereas this of *Frankford* was but a *National* Synod.

I come therefore to the second thing that I propounded above, to prove (I mean) that the Canons of the 2d. *Nicene* Councell were not *Catholique* Sanctions; that is, the Canons that give religious worship to images, were not rules of sound and wholesome doctrine: In this enquiry I question neither the number, nor the power of such as either called this Assembly, or came to it, though there lye a great prejudice against Councell opposed by not a few of the Greeks, and by almost all the West; the Councell of *Ariminum* was subscribed by all the Patriarchs, yea by the Pope himselfe yet was of no Authority, but of perpetuall infamy, through all ages after in the Church, because it established *Ari-*

anism. What therefore St. *Augustine* said in his dispute with *Maximinus* the *Arrian* Bishop, when the first *Nicene* Councell might be pleaded for the *Catholiques*, as the Councell of *Ariminus* was for the *Arrians*, that may I say in the present controversy, as to the second

(t) Nec ego Nicenum, nec tu debes Ariminense tantamquam prae-dicaturus pro-ferre Concili-um: nec ego hujus authori-tate, nec tu il-lud detineris;

Scripturarum authoritatibus non quorunque propriis sed u-niq; commu-nibus testibus, res cum re, causa cum cau-sa, ratio cum ratione con-curret. Aug.

con. Maxim. Arrian. Episc. tures,

lib. 3. p. 733.

Nicene and the Councell of *Frankford*

(r) neither am I concluded with the Au-thority of this, nor thou with that; let matter with matter, cause with cause, rea-son with reason contest by the Authority of the Scriptures, which are witnesses proper to neither parties, but common to both.

If then we appeale to the Scriptures, what more clear then the voice of God on Mount *Sinai*, *Exo: 28. 48.* Thou shalt not make unto thy selfe any graven image, or anything, that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thy selfe to them, nor serve them. &c. This service God re-serves to himselfe, (as we are taught, *Dent: 6. 13.*) exclusively to all crea-tures, as we are informed by *Christ's* recitation, and weighty interpretation

of

of the place, *Math: 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve. and Exo: 34. 14. ἐμὴ προσκυνῆσαι θεῷ ἑνὶ θεῷ, thou shalt worship no other God.*

The Papists here betake themselves to the distinction of *Latria* and *Dulia*; none but God must be worshipped by the first but the second may be imparted to Saints and Angells. The Replyer may learn (if he know not) that the chief words used by the Greek writers in the Scripture (as well the septuagint in the Old, as the Evangelists and the Apostles in the new Testament) are προσκυνῆναι, λατρεύειν, δαδύειν, and that these words are all used promiscuously, as well for religious and divine, as for civill worship: even λατρεύειν is used for civill worship to man, *Dei 28. 48.* the septuagint read λατρεύουσιν ἐκτὸς τοῖς ἰσχυροῖς σου, and *Acts 20. 19.* St. Paul is said δαδύειν τὸν κυρίῳ: and the same St. Paul maketh it the unhappinesse of the Galathians, that they did sometimes give *Dulia* to what were not Gods, ἐδαδύσατε τοῖς μὴ οὖσιν ὡς θεοῖς: whereby we may see that *Dulia* (if it be

hereligious worship) ought not to be given to such as partake not of divine nature; but Divines should not contend about words: *th: Catholiques agree* (and I think the *Papists* cannot deny it) that the worship of God is distinguished from the worship of men in this, that the one is religious, and the other civil: The first an *Elicite* Act of religion, as the Schools speak: the second an *imperate*, flowing from it, as the effect from the cause; both of them species of Justice, as *Lactantius* hath excellently observed:

(u) *Primum*
justicie officium
est conjungi
cum Deo, se-
cundum cum
homine: sed
illud primum
religio dicitur,
hoc secundum
misericordia,
vel humanitas
dicitur. *Lact-*
lib. 6. c. 10.

(u) *The first Office of Justice is to be joy-
ned with God; the second with man: That
first is called Religion, this second Mercy,
or Humanity.* Well then, admit the
distinction of worship according to the
difference first innocently assigned by *St.*
Augustine into *Dulia* and *Latria*; we
scruple it not, as long as those words
are granted to be names of worship,
differing not only in degree, but in kind
or nature: for (seeing the Honour that
we pay unto any Object, ought to be
proportionable to the excellency of
that Object) there must of necessity be
the same distance between *Divine*
worship

Worship, and Humane or Civil, that there is between God and Man: But in truth there is no Proportion between God and man, and therefore neither ought there to be between Divine and Civil Worship.

(*) St. August: there-fore that gave the first distinction, & societas quo rise to the distinction in hac vita coluntur, sancti Hor of Latria from Dulia, mines Dei, quorum Cor ad ta- did not admit Dulia lem pro Evangelicâ veritate to be a religious Wor- passionem paratum esse sentimus ship above civil wor- sed illos tanto devotius quanto ship, such as, is given securius post incerta omnia supera- to living men, though ta quanto etiam fidentiore laude he acknowledgd it an predicamus jam in vita felici- higher degree of Du- ore victores, quam in ista adhuc lia, that we give to pugnantes: at illo cultu qd the dead, then what Grace latria dicitur, latine nro we give to the living, verbo dici non potest, cum sic because we honour quadam proprie divinitati de- them after their vic- bita servitus, nec colimus, nec tory, more securely. colendum docemus nisi unum Deum. August. contr. Faust. But the Papists con- Manich. Lib. 20. C. 21. ceive themselves under the notion of Dulia, (Et mox) longe minoris est per- priviledg'd to conse- cati ebrum redire a Martiri- crate Altars, Tem- bus, quam vel is junum sacrifici- cage

care martiribus dixi, non sacri-
ficare Deo in memoriam marty-
rum, quod frequentissime faci-
mus, illo duntaxat ritu, quo
sibi sacrificari novi Testamenti
manifestatione precepit, quod
pertinet ad illum cultum qui
Latria dicitur, & uni Deo
debetur.

Chappells to Saints,
all which St. *August.*
judged to appertaine
to *Latria*; and speak-
ing of the excesse of
Christians, that were
intemperate in the
celebration of the
Festivalls of the Mar-

tyrs, he blames the Luxurie of such as
were guilty, but yet acknowledgeth
it a crime far lesse then the Idolatry of
such as with fasting sacrificed, though
even to the Martyrs themselves. This
devout Father would have detested the
abuse of his own destination into *La-*
tria and *Dulia*, and much more abhor'd
the doctrine of (x) *Aquinas* and other
moderne Romanists, (who teach that the
Image and the Grosse of Christ are to be
adored with the same worship that Christ
is adored with himselfe, id est, with *La-*
tria, in its full extent,) had he lived to
see it; which veneration when *Greg.*
de Valentin observed could not be attri-
buted to a Creature without Idolatry,
he spake plainly, that some kind of *Ido-*
larry was lawfull: The Replier grants,
that

(x) *Aquin:* p.
3. quest. 29
Art. 3. 4.

(y) *Greg. de*
Valent. lib. 3.
de Idolat. c. 9.
apud Reynold.
de Idolat. Et
electiz. Rom.
lib. 1. c. 2.

that the Church of Rome were sufficiently condemned, (though not by a General Council) if the diffusive body of the Church did condemn her: and this were easy to demonstrate from the first Ages of the Church, which owned none of those doctrines, that the Papists at this day maintaine against the Catholicks all the world over, out of their own Communion. Is it not evident by St. Cyprian, 63. Epist. that the people received the Cup,

(2) Because some either out of Ignorance or Simplicity doe not that in consecrating the Eucharisticall Cup, and administering it to the people, (mark, no halfe communion served the people in that holy Bishops dayes) which Jesus Christ our Lord and God, the Author and Teacher of this sacrifice, did and taught, therefore I accounted it both a matter of religion and necessity to write to them concerning this busynesse.

And is it not as clear by St. Aug. that the opinion of Trans-substantiation was not own'd in his dayes, heare him

E 4

speaking

(2) Quorum quidem vel ignoranter, vel simpliciter in calice Domino sanctificando & plebi administrando, non hoc faciunt quod Iesus Christus Dominus & Deus noster sacrificii huius, Author & Doctor fecit, & docuit religiosum pariter, & necessarium duxi de hoc ad vos literas facere. Cij. t. Ep. 63. ad Cæcilium.

speaking against the corporall eating of Christ in the Sacrament, (now so shamefully defended by the Romanists) in his Exposition of the 98. *Psal.* for (in treating of Christs words in the 6. Cap. of *St. John*, and the mistake of such as tooke his Speech, as the *Trem-faith* now doth) he saith, (expounding Christs words in his own Person that spake

(a) *Spiritualiter intelligite quod locutus sum, non hoc Corpus quod videris, manducaturi estis, & bibaturi illum sanguinem quem fusi sunt, qui me crucifigent: Sacramentum aliquod vobis commendavi, spiritualiter intel- lectui vivificabit vos, et si necesse est illud visibiliter celebrari oportet tamen invisibiliter intelligi.* Aug. in *Pl.* 98 pag. 1105. edit. *froben.*

them) (a) *Understand spiri- tually, that which I have spoken unto you, you are not to eat the Body which you see, nor to drink that Blood, which they will shed, who will crucifie me: I have com- mended a certaine Sacrament unto you, being spiritually understood, it will quicken you; though it be necessary, that it be visibly celebrated; yet it is be- lievefull, that it be invisibly conceived.* Doth not *St. Ambrose* as plainly teach, that what mutation is wrought by con- secration, is mysticall; and not such as the Romanists fancy, grosse and corpo- poreall? when speaking of the operative vertue of Christs words, he saith.

if

(b) I
in the
thing
shoul
all is
and
id eit
were
after
eram
of Ch
was
faith
where
in fin
and
in the
and
Prim
to the
ready
by pa
Editi
Anke
troub
smoo
more
to ma

(b) If therefore there be so great efficacy in the speech of the Lord Jesus, that those things which were no: (by vertue thereof) should begin to be; how much more effectual is it to cause the things that were to be, and yet to be changed into somenhat else? id est, to continue naturally what they were before the consecration, and yet also after the consecration. (Mystically and Sacramentally) to become the body and blood of Christ: which place in St. Ambrose was so distastefull to those of the new faith in the Romish communion, that whereas some of them beat their brains in finding away how to make the Bread, and Wine in the Sacrament like the beast in the Revelation, (*) that was, and is not and yet is: others (as the late reverend Primate of Ireland observ'd in his ans. to the Jesuits challenge, p. 14.) tooke a ready course to untie the Gordian knot by paring cleane away in their Roman Edition (followed also in that of Paris Anno 1607.) those words that so much troubled them, and letting the rest run smoothly after this manner, *how much more is the speech of the Lord powerfull to make, that those things which were, should

(b) Si tanta vis est in sermone Domini Iesu, ut inciperent esse quae non erant quae id magis operatorius est, ut sint quae erant, & in aliud commutentur. Ambros. l. 4. de Sacram. c. 4.

* Revel. 17:8.

* Quanto magis operatorius est, ut quae erant, in aliud commutentur.

should be changed into another thing.

To this purpose also speaks St. Cyprian in the fore-cited Epistle, (c) *we find the calicem mixtum* the Cup was mixed, [the epistle was written against the *Aquarius*, that celebrated the Eucharist with water alone] which the Lord offered and that it was Wine, which he called his Blood. St. Irenæus lived not farre from the Apostolicke times, and he clearly asserteth the substance of bread to continue in the Eucharist after the consecration; for thus he writeth concerning that Mysterie;

(d) *Quemadmodum qui est à terrâ panis, percipiens vocationem Dei jam non communis panis est, sed Eucharistia ex quibus rebus constans terrena, & celestific & corpora nostra percipientia Eucharistiam, jam non sunt corruptibilia, spem resurrectionis habentia.* Iren: Lib. 4. C. 34. (d) *As the Earthly bread by the institution or command of God, is not now common bread, but the Eucharist consisting of two things, an Earthly, and an Heavenly, so our Bodies receiving the Eucharist are not now corruptible, having hope of the Resurrection.*

When therefore we meet with expressions in the Fathers, that seem to imply Trans-substantiation, they are nothing, but a *Catachresis*, an abuse of words, or hyperbolicall elevations, familiar to all

sorts

sorts of Writers, & not unusuall among the Ancients, when they speak of the other Sacrament of Baptisme, as hath been largely prov'd by the late learned and Reverend Bishop of *Duresme*. If *Iustin* and *Irenaeus* say of the *Eucharist*, that it is no longer (after the consecration) common bread. *St. Chrysost.* and *Greg. Nissen* say also of Baptisme, *Non est aqua communis*; it is not common water: and *Cyril of Alexandria* expressly useth the word *trans-elementated*; by the efficacy of the spirit, the sensible water *μεταποιχῆται*, is changed into another element. It appears hence, that the Fathers condemned the present judgement of the Roman-Church, as to the above-named controversies between the Catholiques of the Reformed Churches, and the Papists in the Roman separation, who divided themselves from the Communion of the Primitive profession, before the Protestants departed from them, or rather were forced and driven from them.

As to my assertion, *schisme is theirs who cause it*; he thinkes to say only, *let*
that

that passe, a valid confutation! and ex-
cepts against my instance, when I say
when the Orthodox departed from the Ar-
rians, the heretiques made the schism.
 This is contrary (as he pretends)
 1 Jo: 2. 19. who speaking of certain he-
 retiques, saith, *exierunt a nobis; who*
if true, (saith he) then the Orthodox were
the Arrians and Heretiques; and the
Arrians and the Heretiques were Ortho-
dox. τῶν ἀπὸ τῶν ὁρθῶν ! The
 acute Replier is able to pierce the eye
 of a Jackdaw as infallibly, as any of
 I ever heard of; as if departure it self
 did imply a crime without reference
 to the Society, which a man leaveth
 his departure: Is departure from the
 blessed Disciples of Christ, St. John
 and the rest of the holy Apostles all one
 with departure from the impure frater-
 nity of prophane and ungodly men
 that pervert the truth, and bring into
 the Church damnable heresies? Is it
 one and the same thing to depart from
 Moses and Aaron, and to withdraw our-
 selves from Corah, Dathan, and the rest
 of their Complices? Is it not the ex-
 presse admonition of God to his people

come out of *Babylon*, *Rev: 18. 4.* * *St. Paul* et-
 Did *Jeremy* depart from the wicked hor-
 traelites under the guilt of schisme? such an aposta-
 He had, God would not have confir- cy, that re-
 med him in his separation, saying, *Let* claims us from
them retorne to thee, but retorne not thou out iniquity :
 to them, It was not then the sin of the *Let everyone*
 Orthodox to depart from the *Arrians*, that nameth
 then if not the whole world (as *St. the name of*
Hierome speaketh) yet the whole face *Christ depart*
 of the visible Church, groaned *frō iniquity.*
 under that burden, and admired it *amōctō sū*
 esse to have become *Arrian.* *ad inias.*

* *Tis* true as *Theodoret* observeth, the
Arrians termed the Orthodox the authors
 of all division; but how justly, such as
 an judge, may easily discern. When
 therefore the Replyer wonders, that
 the Doctor did not see his contradicti-
 on, in saying, *the Orthodox did depart;*
 the Doctor wonders that the Replyer
 should not see his own tergiversation, &
 rising, in finding a contradiction that
 none but himselfe can espy. That the
 Orthodox should depart from the true
 church, were a contradiction indeed,
 because the true Church consists of
 those

2 Tim. 2. 19.

Ingemuit to-
 tus orbis, & A-
 tianum se esse
 miratus est.
 Hieron. contra
 Luciferam.

those that are such; howbeit that the Orthodox should depart from the Synagogue of Satan, is as far from being a contradiction, as Rome present is different from Rome professing the purity of the Primitive faith, and that is far enough to be sure.

'Tis evident the Replyer had little to say but was forced to cavill, when he pretends that the Text produced out of *Hosea 4. 15.* was impertinent. For what could more directly prove our warrant for reforming our selves, then to shew, that it was Gods express command to *Judah* so to do, when *Israel* did refuse it. If *Judah* was forbidden to go to *Bethaven*, that is *Bethel*, the place of *Jeroboams* idolatry, why should not *England* thinke her selfe engaged to depart from *Rome*, infected with the same crime? An evasion was but necessary, when the Replyer saw the proceeding of our Church so fairly justified by this Scripture, and therefore the text (he pretends) concerns not the cause. But if to say that a text alledged be impertinent, is a sufficient Reply,

surely

surely to say that such a Reply signifies nothing, (but the disability of the Replyer to make a better answer) is a sufficient *Rejoinder*.

As to the other text out of *Isa: 1. 21.* 32, the Replyer supposeth that also to be of little force: because it proves (he saith) *that the Church of Jerusalem fell into sin; but what's that to the Church of Romes falling into heresy?* And is not Heresie a sin Sir Replyer? If *Jerusalem* might, and did fall into sin, you must shew her exemption from that sin, or else why she might not fall as well into that as other sins, I see no reason. Did not *Aaron* so far comply with the idolatry of the Israelites, as to make the Golden-calf? Let *Moncau* purge him as he can in his book called *Aaron purgatus: Moses* (I am sure) chargeth him, when he thus bespeaketh him, *What did this people unto thee, that thou hast brought so great a sin upon them?* *Exo: 32. 21.* and he supposeth him to have offended, when he saith, *that at that time he prayed for him:* Indeed as *Moses* affirmeth, *the Lord was*
very

very angry with Aaron, to have destroyed him: and he useth to be angry with no man, to his destruction, but for sin. *Deut. 9. 20.*

Wherefore the Jewish Church might sin, and that not only against the Second Table of the Law, by *not all impieties*, but against the first also, by *profane impieties*, by worshiping of Images by erroneous misimages, in the Duties of Gods worship; which they heretically held to be lawfull, as the present Church of *Rome* now doth, or else they would never have done what was so clearly and frequently forbidden unto them.

And that Jerusalem, thus fell in the time of the Prophet *Isaiah*, the Reader might have learned from the first words of his Prophecy, for the word of the Lord came unto him in the time of *Ahaz* his reigne, and *Ahaz* liking an Altar at *Damascus* sent the pattern of it to *Uriah* the Priest, who built it accordingly. *2. King. 16. 10. 11.* Which was a direct violation of Gods institution. Thus it is evident, that the High priest himselfe erred in administring

his Office. And why the Church of Rome may not erre, as well as the Church of Jerusalem, a better reason must be assigned, then this Replyer hath given, before we believe her peculiar privilege.

This Replyer hath the confidence to say, *that the instance of the Corinthians erring in the doctrine of the resurrection, is to little purpose, because some, not all did erre in that Church.* But he conceals the force of my argueing from the supposition of the establishment of that error by a prevailing party: for in case that should have been done by the Bishop of that City, and a prevalent faction in that Church, it is evident that the Church of Corinth (in respect of such a combination) might have been said properly enough to have fallen by heresy.

But grant the worst of other Churches yet Rome is secured: It was said (saith the Replyer) *only to Peter and his successors, and the Church, whereof they were to be Pastors, thou art Peter &c.* What was said to Peter, we know; but what

F

was

was said to his pretended successors at Rome, and the Church whereof they were to bee Pastors, we know not ; St. *Mathew* teacheth us not. *Upon this rock I will build my Church*, concernes Rome no more then another particular Church, especially if St. *Peter* did found it, and build it up by his doctrine : for though he suffered Martyrdome at Rome, yet his teaching might have as much influence on other Churches, as his blood had at Rome.

But *super hanc Petram*, and any other advantage that the Replyer contends for out of the *Syriack* translation, will stand him in little stead to prove the infallibility of the Church of Rome. For should Christ call *Peter* a rock and in allusion to his name, adde *upon this rock I will build &c.* all this would no more conclude that the Pope could not erre (did he succeed St. *Peter* by a better title, then he can make good) then it did secure St. *Peter* from diverting Christ from his passion, whilst this confession that he made of Christ was warme from his mouth, and afterwards from denying of Christ with perjury, when he was under

der the temptation of fear to be apprehended as a malefactor, should he have confessed him. Which failings of the blessed Apostle, we recount not to staine the glory of his memory, but only to shew, *that he was not privileged to become an unshaken Rock, such as on whom the Church might be secured.*

Antiquity did not by Christs expression understand the Person of Peter only, to be meant when he said, *Upon this Rock I will build my Church:* but some first by the name of Rock understood every beleever, as Origen. Greg. Nyssen, St. Ambrose, and Aquinas himselfe, following Origen, as the learned (e) Casaubon observeth.

(e) Exercitat.
15 ad. Annal.
Baron. P. 39.

Secondly. Others conceive, that by (f) *ἐπὶ ταύτῃ* Rock, our Lord understood the faith of *τῇ πέτρᾳ ταύτῃ* St. Peter; so (f) Chrys. upon this Rock, id est, *τῇ τῆς* the faith of this confession *ὁμολογίας.*

on, so (g) Hilary, lib. 6. (g) Super hanc confessionis de Trinit. The building of Petram Ecclesie ædificatio est, & mox. hæc fides Ecclesie fundamentum est. the Church is upon this Rock of his confession, and afterward, this faith is the foundation of the Church. and St. August. most clearly in

* Quid est super hanc Petram
ædificabo ecclesiam meam?
super hanc fidem, super id,
quod dictum est, Tu es Chris-
tus filius Dei vivi, super hanc
Petram, inquit, fundabo
Ecclesiam meam.

upon this Rock (saith he) I will build
my Church.

Thirdly, Some by Rock understood
Peter; but with no Privilege to his
person above the rest of the Apostles,
except of his age, (in which respect, St.

* Cur non Johanne's elec- Hierome * thinks him to be
tus est virgo? atati delatus made the Protocustos, and
est, qua Petrus senior erat promptness of answering
Hieron. adv. Iovin. lib. i. Christs demands. We de-

ny not that the Fathers ascribe unto
Peter this pious heat, especially obser-
vable in him upon severall occasions,
more then in the rest of the disciples.

(h) πῶς οὐδὲν τινος οὐκ ἔστιν (h) (saith St. Chry-
μῶς, καὶ παντοίας ἡμῶν soft:) fervid in all things, (or
μᾶλλον διὰ πάντας ἢ παρ- upon all occasions) and full of
ῥησιμίας, σιζόντων πάντων freedom in speaking, or ra-
πρόθυμον τῷ δίδασκειν ther of charity when freedom
ἀφ' ὧσι. Tom. 5. p. 199. of speech, whilst others hold
edit. savil. then

his 10. Tract. 1. on the first
Epistle of St. John. what is
on this Rock I will build my
Church; but upon his faith,
upon that which hath been
spoken. Thou art Christ the
Sonn of the living God,

upon this Rock (saith he) I will build
my Church.

Thirdly, Some by Rock understood
Peter; but with no Privilege to his
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ῥησιμίας, σιζόντων πάντων freedom in speaking, or ra-
πρόθυμον τῷ δίδασκειν ther of charity when freedom
ἀφ' ὧσι. Tom. 5. p. 199. of speech, whilst others hold
edit. savil. then

their peace, cometh to the Master, and saith &c. Vpon this account the Ancients give unto Peter a dignity peculiar amongst the rest of the Apostles, not a princely power over them. (i) Hence Eusebius, lib. 2. c. 14. calls him for his excellency, the *Prolocutor* of all the rest. Thus much and no more did the Fathers grant unto Peter, when the Latins call him *principem*, and the Greek's *κεφαλὴν καὶ ἀρχηγὸν τῶν ἀποστόλων*, the Prince and leader of the Apostles. St. Hieron's testimony is evident for this, when he prayseth St. John so highly, making him the beloved disciple, because he was a virgin, and Superior to St. Peter; because whereas Peter was an Apostle, and John an Apostle, the one a married man, the other a virgin; Peter was only an Apostle, John an Apostle, an Evangelist, and a Prophet. 'Tis true he objected before, the preeminence of St. Peter above the rest, but answereth the objection by granting no more to St. Peter, then we acknowledge to be given him by Antiquity: which was not a Sovereign, Monarchicall Authority over them; but a presidency among them:

(i) τὴν ἀρετὴν
ἐνεκα τῶν λοιπῶν
πάντων ἀποστόλων
προήγορον.

Hear St. Hierom's words, lib. 1. adv.

(k) Si virgo non fuit Iohannes, cur cæteris Apostolis plus amatus sit? & dicis super Petrum fundator ecclesia licet id ipsū in alio loco super omnes Apostolos fiat & cuncti claves regni cælorum accipiant, & ex æquo super eos Ecclesiæ fortitudo solidetur, tamen propterea inter duodecem unus eligitur, ut capite constituto schismatis tollatur occasio. Hieron: adv. Iovin. lib. 1.

Jovin. If (k) St. John were not a virgin, why was he more beloved then the rest? but you say that the Church was founded on Peter: though that be elsewhere laid on all the Apostles, and all of them receive the Keyes of the Kingdom of heaven, and though the strength of the Church be equally grounded on them all, yet notwithstanding one is chosen among the Twelve, that an Head being appointed, the occasion of schisme might

be removed. Where, St. Hierome by the name of Head, meant not to ascribe a Sovereigne power to Peter over all the rest; for all St. Peters power is comprised in the Keyes, and in the building of the Church upon him; but you see that all the Apostles (in St. Hieroms judgement) receive the Key's and the Church is built upon them all equally: wherefore, (in Hieroms opinion) though Peter had a pre-eminency among the Apostles, he had not a Sovereignty above them.

To

To conclude, fourthly and lastly,
 Some of the Fathers by *Rock* understood
Christ himse. So (1) St. (1) *Tu es Petrus, & super hanc*
Augustine in his thirteenth *Petram, quam coniectus es*
 Sermon on the words of our *super hanc Petram quā cog-*
 Lord. *Thou art Peter and novisti dicens, Tu es filius Dei*
upon this Rock, which thou vivi, & edificabo Ecclesiā meam
hast confessed; upon this Rock 1. super meipsū filiū Dei vi-
which thou understoodest, when thou said- vi edificabo Ecclesiam meā.
est, Thou art Christ the Son of the liv-
ing God, will I build my Church: id est,
upon my selfe, the Son of the living God,
will I build my Church: upon me will I
build thee, not me upon thee. And this
 Sense 'tis probable that Christ made
 evident to the Apostles by pointing
demonstratively to himselfe,
 when he pronounc'd the pronoun *This*,
 as he may be supposed to have done, * *Iohn, 2. 19.*
 when he said, * *Dissolve this Temple.*

Neither do these four severall *Inter-*
pretations differ in the substance of the
sense, but only in the manner of expres-
sion; for as if a devout man should say,
God cured me, or the Physician cured me,
or Rhubarb cured me; he would by these
 severall expressions speak after the ac-
 customed manner of speech, retaining

Still one meaning, *that he was cured by God, as the first efficient, by the Physician as the second and subordinate, by the Rhubarb as by the instrument*; to the Fathers (as the learned *Exercitator*. on *Baronius* noteth) when they say sometimes, *but the Church is built upon Christ, sometimes on Peter, sometimes on every believer, and upon the faith, or confession of faith made by Peter, agree very well in the substance of the same sense: though they use severall ways of declaring it. Which is doubtlesse the reason, why one and the same Augustine other whiles expoundeth Christ words after one of the forementioned senses, and otherwhiles after another; for in his Retractat. lib. 1. c. 21. he saith that he had sometimes by Rock understood Peter, but afterwards most frequently Christ, whom Peter confessed: for Christ is the first and chief efficient cause of the holy and spirituall building of his Church; Peter by his endeavours whilst he lived, and by his doctrine since his death, together with the rest of the Apostles (though chief among them in the sense of the Ancients, but*
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not *Moderne* church of *Rome*) a *secondary* or *subordinate*, efficient : *saith* the *instrumentall* cause of this *Glorious* Edifice, and the *faithfull* the *materiall*, of the *Temple* of *Cod*.

When therefore this *Replier* would play the *Cr tick* upon *Peters* name in the *Syrack* language, which imports a *rock*, he follows indeed his *Masters*, *Baronius*, and *Bellarmino*, but to little purpose: *Peter* (n) is not (saith *Baronius*) (n) non est à derived from *Petra*, a *rock*, but he himselfe is a *rock*. But what would the *Replier* get hereby? first, he would secretly disparage the *Greek* copies of the *Gospel*, as if they did not conveniently expresse the importance of *Christs* words: secondly, directly oppose the *Authority* of *St. Augustine*, (n) who (n) *Petrus a* saith, *Peter* was called from a *rock*, as *Petrus*, quem- admodum, a *Christian* is called from *Christ*: and *Christo* *Christianus* vocatur. thirdly teach us what small skil he hath in the *Analogy* of *Grammar*; for grant *Ag* de verb. *Christ* and *Peter* too to be called a *Rock*; *Doct. Ser. 13.* the word *rock* shall be *pradicated* of *8. lib. Retract.* them both, *univocally*, *equivocally*, or *denominativel*, as the *Logicians* speak. *1. c. 21.*

The

The first kind of *predication*, cannot be admitted true of Christ, and *Peter*, without blasphemy: for if Christ and *Peter* be named a *rock* *univocally*, then the same *definition* must agree to the *rock* Christ, the Son of God, and to the *rock* *Simon*, son of *Jonas*. Now Christ is a *rock*, because he giveth *life*, *comfort*, and *protection* to his Church against all dangers ghostly, and bodily, which none can do but God: If *Simon* be such a *rock*, it follows he must be God also; which is such a *blasphemy*, that (I hope) this *Replier* trembleth to be guilty off. It follows therefore, that *Peter* be a *rock* *equivocally*, or by *denomination* from the true *rock*; and let him take which sense he will, the same *definition* (by the Lawes of *Logick*) shal not be assign'd to Christ, and *Simon*, because there will be a vast difference between the *Rock* Christ, and the *rock* *Simon*. By reason of the *several* *Genius's* of the *Syriack* and *Greek* *assert*; tongues (as *Causaubon* hath noted) *Simon* may in the one language be called a *Rock* *equivocally*, and in the other a *Rock* by *denomination*; because in *Syriack* the name of *Peter* is written with the same

same letters, that the word is, that signifies a rock; (*Cepha* denoteth both) but in Greek with others, which is required in denominations, as (*o*) *Simplicius* hath observed out of *Aristotle*. Whether therefore in *Syriack* from *Cepha*, *Peter* be also called *Cepha*, or from the Greek word *πέτρα πέτρος*, the difference will consist only in the form of words, but not in the importance of the sense. We are not afraid to call *Peter* a rock, or a foundation the Scripture giveth this Appellation to all the Apostles, *Ephes.* 2. 20. *Rev.* 21. 14. and why should we deny it unto him, whose name challengeth it by particular prerogative? The question is, in what sense he is so called?

We see evidently by the Testimony of the Fathers, that Antiquity thought him not a Foundation or Rock, in the sense that the Patrons of the Popes omnipotency assert; as if the whole Church were bottomed upon him, and his Successors, and the whole world become his Diocese, as *Hart* affirmed in his conference with *Reynolds*, pag. 459: neither did they think that by these Titles given to *Peter*;

(ο) *τῶν δ' ἐν τῷ ἀπὸ τινος παρανομαζομένων φασὶ τὸ τε πρῶτον ἀπὸ τοῦ ἐπικουρίου καὶ τὸ ὄνομα τὸ κατὰλήξεως ὅτι καλεῖται πᾶσιν ἀποστόλων.* *Simplicius* in *Categ.* apud *Casaub.*

the

the Pope might lay claime, not only to a Primacy of Order amongst the rest of the Patriarchs, but a Lordly Sovereignty over all Christian people throughout the whole world. Whereas now it is too manifest, that all this contention is raised not so much for Peters honour, as the Popes ambitious designs, whom it would better become to imitate Peters true humility, who would not endure Cornelius a Centurion to lye prostrate before him, Acts 10. 26. then assume his false titles (false Flay in respect of the sense now imposed on them) whereby he may tread on the necks of Princes.

But what though the Pope succeeded St. Peter at Rome, did not a Bishop succeed him also at Antioch? might not this Successor claime as much priviledge at the one See, as the Roman Usurper doth at the other? Tis evident enough, that Peter had no Successor in the Apostolical dignity, and (p) Stapleton teacheth that the Apostleship ceased, when the Apostles dyed: and yet though this were something currant doctrine at Rome, (q) Bellarmine took courage to affirme

(p) Contravers.
2. q. 3. a. 3.

(q) Annotat in
Cyp. excus.
Rom. 1533.

affirm, that because some have given the
 name of Apostleship to the Popes office,
 therefore the Pope succeedeth after a sort
 in the Apostleship, viz: in the charge of
 the whole world: But Eusebius lib. 3. c.
 17. mentioneth St. John (after St. Pe-
 ters decease) to have discharged his A-
 postolick Office by constituting Churches,
 and ordaining Bishops, whereas he as-
 signeth no employment to the Bishop of
 Rome, but the administration of his own
 Diocese. Certainly if the first Bishops
 of Rome had succeeded St. Peter in such
 a Superiority, as the Romanists now
 contend for, not only all other Bishops,
 but St. John himself also must have ac-
 knowledged the Pope to have been his
 Diocesan, which were to submit the
 supream dignity of the Apostolick Au-
 thority instituted immediatly by Christ,
 to the limited jurisdiction of a particular
 See; for such was the Bishop of Romes
 circumscription as we have shewn afore
 out of Clemens his constitutions.

That the purer ages of the Church
 had no such opinion of the Popes uni-
 versall jurisdiction, is manifest by the
 eight

eight Canon of the famous Councell of *Ephesus*, framed for the vindicating of the Bishops of *Cyprus*, their exemption from the incroachment of the Patriarch of *Antioch*, who claimed Authority over them in the consecration of the *Metropolitan*. For when *Reginus* Bishop of *Constantia*, *Zenon* Bishop of *Curium*, and *Euagrius* Bishop of *Sela*, all within the limits of *Cyprus* made their complaint, that the Patriarch of *Antioch* would subject their Island to himselfe, attempting to draw to him the power of Ordinations amongst them, contrary to the ancient Customes, the Canons of the Apostles, & the decrees of the Nicene Councell; upon the hearing of their cause they framed a Canon, the last of the eight recited by *Iustellus*, wherein they exempt the *Cypriots* from the usurpation they complained of, and more over without the least reservation of privilege to the Bishop of *Rome* in this behalfe, adde,

(*r*) τὸ δὲ αὐτὸ καὶ ὅτι τῶν (*r*) Let the same course be
 ἄλλων διοικήσεων, καὶ τῶν observed in other Diocesses &
 ἐπανταχῶ ἐπαρχιῶν πα- in all Provinces every where
 ραφυλαχθήσεται, ὥστε μη- that none of the holy Bishops
 seize

seize upon another Province, which was not of old, and from
 the beginning under his power: If any have entred anothers
 Province & have by force sub-
 jected it unto himself, let him
 restore it, that the Canons of
 the Fathers be not transgres-
 sed, nor the pride of worldly
 Authority (under pretence of
 the Hierarchy) enter into
 the Church, and by little and
 little, before we are aware, we
 loose that Liberty, which the
 Lord Jesus Christ, the deli-
 verer of all men, by his blood
 hath procured. Therefore it
 hath pleased the Holy and
 Oecumenicall Synod, that
 the rights belonging to every
 Province be preserved, invio-
 lated, and the customes which
 were from the beginning.

No marvell if some have gone about
 by sleights of hand to shuffle this Canon
 out of the Acts of this Councell, and
 Binus having recited only six Canons
 of it, pretend that in the Vatican, and
 some

δὲνα τῶν διορισμάτων ἐ-
 πισκόπων ἐπαρχίαν ἐκ ἐ-
 σαν ἀνωθεν, καὶ ἐξ ἀρχῆς
 ὑπὸ τὴν αὐτῆς, ἦσαν τῶν
 αὐτῆς χῶρα καταλαμ-
 βάνειν ἀλλ' οἱ καὶ περ κατέ-
 λαβε καὶ ὑφ' ἐαυτῶν πεποι-
 ται βιασάμενοι τὰ τῶν ἀπο-
 δίδόναι, ἵνα μὴ τῆς πατρί-
 ρων οἱ κανόνες παραβαί-
 νωνται, μηδὲ ἐν ἱεραρίῳ
 προσχῆματι, ἐξουσίας κοσ-
 μικῆς τύπος παρεσδύηται,
 μηδὲ λαθῶμεν τὴν ἐλευθε-
 ρίαν καταμικρὸν ἀπολέσαν-
 τες, ἣν ἡμῖν ἐδώρῃσατο τῷ
 ἰδίῳ αἵματι ὁ Κύριος ἡμῶν
 Ἰησοῦς χριστός, ὁ παῦλος ἀν-
 δράπων ἐλευθερωτής, &c.

Some other Copies there be no more. Indeed any man observing the latter practices of the Church of Rome, may easily think, that the *Vatican* can scarce brook a Canon so directly crossing the present claimes of that See. But however he thought meet not to give it the place proper for it among the Canons, yet I suppose the truth of the case of the Cyprian Bishops, and the judgement of the Councell thereupon were so evident, that he could not but relate it, and give it the Authority of a Decree of the said Councell, referring his Reader thereunto in the close of the six Canons set by him together.

From this Canon the most Reverend p. 96. end Primate of Ireland doth duely inferre, that sith this councell doth determine, that no Bishop should occupy any Province, which before that Councell and from the beginning had not been under him, or his Predecessors, and that if any Patriarch Usurped any jurisdiction over a free Province, he should quit it; and that it may be made to appear, that the Bishops of Rome from not so much as any time before the celebration of that Synod, no nor for
608.

years after Christ, (much lesse from the beginning) exercised over the Britanick Churches, therefore Rome can pretend no right over Britanie, without their own consents, nor any further, nor for any longer time, then they are pleased to oblige themselves.

This privilege of our Brittish-Church, upon the proceedings of the fore-named Councell of Ephesus, will appear the lesse disputable from our antiquity, of receiving the Christian faith: for if Joseph of Arimathea presently after the passion of our Lord (as the Legats of the English Nation at the Councell of Ephesus contend, pleading it is a just reason for the super-excellency of their Country above France, and Spain, as having received the faith before them) preached in England the gospel of Christ before Tiberius's death, and Peter came not to lay the foundation of the Roman Church, at that City, till he came into Italy, till the second year of Claudius, the Brittanick Church in its first originall was free from Rome, and by the authority of the Councell of

Armachan de
primord Eccles
Brittan p. 23.

Ephesus ought to continue so, as having its beginning afore there was at *Rome* either Bishop, or Court, or ecclesiastical jurisdiction. Moreover the learned Primate doth demonstrate the continuance of the freedome of our Church from *Rome*, by its adhesion unto the Eastern-Churches in the controversie that arose about the celebration of Easter, and the administration of *Baptisme*. for 'tis not credible, that the whole Brittish, & Scottish Church too should even in *Augustin's* time have dissented from *Rome*, if they had been Subject unto the Roman Bishop, or their lawfull Patriarch: see the Primates vindication. p. 100. &c:

When I say, that the guilt of Schisme may be incurred by forcing others to leave us; he reply's (as he useth, when he hath nothing to say) that this is no Answer; to which, I thinke, I need say no more, but that this is no reply. *Clement* (according to the title of the 4th ch. of his 6th booke of *Constitution*;) might have taught him, (s) that he that forsaketh the wicked is no Schismaticke, but he that forsaketh the godly. He will not

(s) ὅτι ἀπο-
χίρει ἐκ τοῦ
τῶν ἀσεβῶν
χωριζόμενος,
ἀλλ' ὁ πῶς ἐν-
σεβῶν ἐφιστά-
μενος.

yield

yield, that we were forced to forsake
Rome; But is it not notoriously evident?
 They that make *Termes of Communion*
 inconsistent with the integrity of our
 Catholique faith, are clearly the *Schis-*
maticques? but so have the Romanists
 done, as is evident by the *Trent* De-
 crees *Ergo*: Moreover, if it be Schisme
 (as it is) for a particular church to with-
 draw her selfe from communicating
 with a sound part of the Catholique-
 church; *Rome*, as long as she refuseth
 communion with the Protestants, main-
 taining no doctrines contrary to the Ca-
 tholick faith, nor infringing the said
 claimes of any of the ancient Patri-
 arch's must needs be *Schismaticall*. He
 pretends that we are impatient under the
 spirituall punishments of *Rome*, whilest she
 seeks to reduce us to our former faith, and
 herein we are like *Rebells*, that storme at
 their King, that seeks to reduce them.
 We are not so fond in espousing opini-
 ons, but that we shall judg it a favour to
 be undeceived from them, as soon as we
 shall be taught, that they are not agree-
 able to the Catholique faith. *If the
 righteous smite us, it shall be a Kindnesse, *Psal. 141. 5,*
 and

and if they reproove us, it shall be an excellent
 oyle, which shall not breake our head. But
 till we can be farther convinced of
 Rom's Authority over us, we professe
 our selves not at all engaged to submit
 to her *unrighteous censures*; which the
 Replyer may indeed justly call *spiritu-
 ally punishments*, forasmuch as they
 reach (when the Pope hath power) our
 very souls and spirits, so far as to expell
 them from our Bodies by fire, sword,
Gun-powder, and all the instruments of
 cruelty, that *wit* and *malice* can con-
 trive; they fight against us with ar-
 guments borrowed out of the Butchers-
 shops, rather then the sacred Scriptures,
 though St. *Augustine*, (1) was more
 mild in the punishment of such, as
 were truly Heretiques, affirming it to
 be a thing that liked no good men,
that Heretiques should be put to death:
 and (though he saw good reason to
 change his opinion, and that the Imper-
 iall Lawes were by their severity ad-
 vantagious unto Christianity, yet) it
 was in cases of manifest opposition a-
 gainst the Catholique Church; which
 the Papists shall then prove the Pro-
 testants

(1) Nullis bo-
 nis in Catholi-
 ca hoc placet.
 si usq; ad mor-
 tem in qnem-
 quam licet ha-
 reticu scia-
 tur. Aug: cont.
 Cresc. Iram. l.
 3. c. 5.

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restants to be guilty of, when they shall prove *their own new doctrine to be Catholicke*, and that will be, when they shall convince us, *that the Church alway's held what for severall hundreds of years it never heard of*. That resemblance of a King reducing his Subjects by force, will never concerne us, till the Popes Authority over us be made evident: and therefore it will be *our crime not to be obedient*, when it shall be *his Prerogative, to give us Commands*.

When I say *the Church of Rome hath left her selfe as one may say*; he replies, *that none but one that will speake contradictions, or not answer the Querie can say so*. And why not Sir? is it a contradiction for one, changed from what sometimes he was, to say *Ego non sum ego*? was *Saul*, breaking out threatnings against the Church, and *Paul* preaching the faith, which sometimes he destroyed, one, and the same man? 'tis true, as to the substance of his person he was; but as to the temper, & frame of his mind he was not. Was the Bishop of Rome abhorring the title of *Universal Bishop* as **Ego fidenter Gregorius* did, and the Pope asserting, *dico, quia quis* defending *quis se Univer-*

Salem sacerdotem vocat, vel vocari desiderat, in elatione suâ Antichristum præcurrit.

Gregor. lib. 6.
Ep. 194

defending and claming it, the same Kinde of Pope? Was the Church of Rome preaching the Catholique faith, and the Church of Rome persecuting and destroying it, one and the same Church? If in respect of many *fundamentall truths* still retained inviolably, it might be termed so, yet in respect of additions unto, and detractions from the *fundamentalls*, certainly it is not? neither is it any *incongruity*, much lesse any *contradiction* so to call it. *Romam in ipsa Româ desiderare*, to seek Rome in Rome it selfe, is no absurd speech. We need not (to make good the expression) say, that the *whole* hath left the *whole*: 'tis sufficient (in *Grammar*, *Logick*, and *Rhetoricks* too) to say *Rome now, is not Rome*, if (in contradiction to the carriage of *St. Paul*, who upon his conversion preached the faith, which once he destroyed) it be proved sufficiently, that *she destroyeth the faith, which once she preached*.

And thus in Sr. conscience of my duty to the *Truth*, and *charity* to many, (alas! far too many of our countrymen, still besotted with the *errors* of the *Romish Church*

Church) I have shewen how *weak*, and
invalid the Reply was to my first An-
 swer: I confesse it is but a small *con-*
quest to overcome so feeble an *Adver-*
sary, who hath by many of the *Cham-*
pions of our Church been disarmed of
 these *weapons* (wherein he seemeth to
 trust) Before he marched in them a-
 gainst me. Indeed they were no *Armour*
 of *proof*, before he wore them, & he hath
 not managed them with better *success*
 then his Predecessors: he hath neither
 cleansed them by his *industry*, nor wien-
 ded them by any new *skill*, nor *strengthen-*
 ed them by any additionall *force*. Let
 him swell himselfe into the conceipt of
 one of *Romes Goliath's*, and challeng the
 whole *Army* of the *Protestants* profession,
 (except he appear in better *Armes*,
 then yet he hath made us believe he can
 shew himselfe in) I see no reason, why
 any small *Slinger* of ours, that out of the
 Brook is able to choose a few *smooth-*
stones (so *David* vanquished the boasting
Philistine) I mean, out of the *fountains*
 of the *holy Scriptures*, use some of those
 many *conquering weapons*, that are there
 to be found, should be afraid to *encoun-*

for him. But seeing the Replier is contented to east himselfe, and Cause, upon the judgement of the Reader I here joyne issue with him, and am very well pleased to request no other favour from him, that shall seriously consider what I have said, then what St. Hieron did, when he wrote against John Bishop of Jerusalem, for defending Origen's errors: these are his words, and they shall be my conclusion in this *Dispute* (which I intend not any more to *amplify* by any future endeavours, having more necessary imployment to spend my time about) (u) I beseech thee Reader, remembering the Tribunal of the Lord, and considering that thou art to be iudged for the judgement, that thou shalt passe, favour neither me nor my Adversary, mea causam consideres. Hieron: *the respect the Persons, but the cause of the Speakers.*

(u) *Quæso Lector, ut memor Tribunalis Domini, & de iudicio tuo intelligens re iudicandum, nec mihi nec adversario favcas, neque personas loquentium, sed causam consideres. Hieron: ad Pammach.*

FINIS.

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